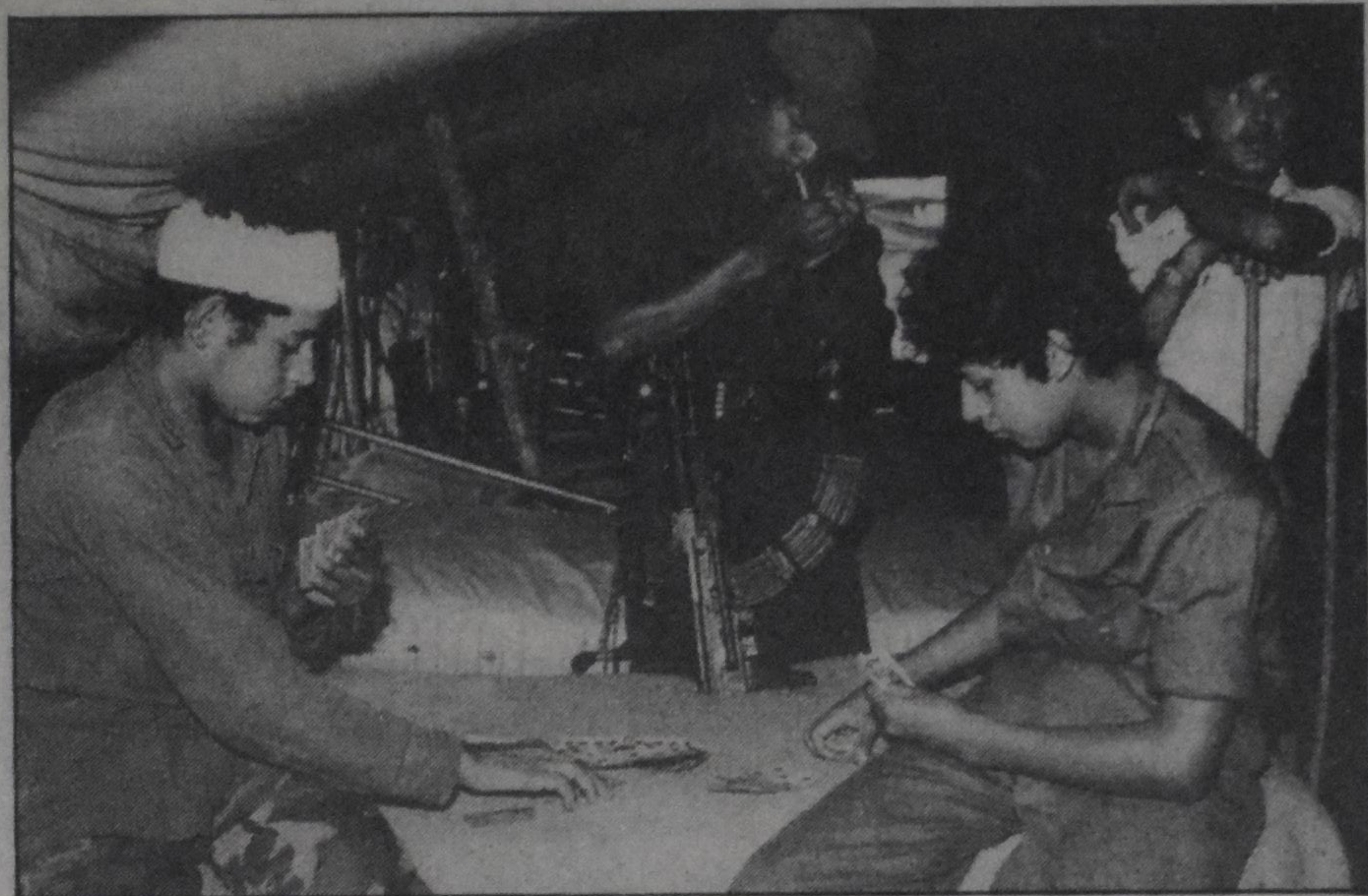


Committee opposes military intervention in Nicaragua

Margaret Griffioen
OTTAWA — Prime Minister Brian Mulroney returned March 19 from the second annual "Shamrock Summit" in Washington without confronting U.S. President Ronald Reagan over his militaristic policy on Central America. Even though the President was in the midst of a massive lobbying campaign

to gain public and Congress support for a \$100-million plan to aid Contra forces in Nicaragua, the subject of Nicaragua was not broached at the summit.

Maintain Canada's policy
Prior to Mulroney leaving for Washington, The Inter-Church Committee on Human Rights in Latin



Contra soldiers

America (ICCHRLA) sent the Prime Minister a telegram urging him to tell Reagan that Canadians strongly oppose support and financing of anti-Nicaraguan insurgents.

The telegram (similar to one sent to Mulroney prior to last year's Shamrock Summit in Quebec) urged Mulroney to "be faithful to Canada's foreign policy tradition of defending the right to national self-determination ..." and to provide "energetic support for the regional peace initiatives recently reactivated by Latin American countries. Success of such efforts

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Calvinist Contact

Second Class Mail
Printed in Canada
Postage paid at St. Catharines, Ont.
and Lewiston, NY — see page 2

March 28, 1986
41st year of publication,
No. 2017

Unregistered Baptist leaders put on trial in Soviet Union

LENINGRAD, U.S.S.R. (EP) — Four more ministers of the unregistered Baptist church in Leningrad have been put on trial. On January 29, 1986, sentences were pronounced against Vladimir Filippov, Stanislav Chudakov, Andrei Filippov and Veniamin Yefremov.

Senior pastor Fedor Makhovitsky has been serving a five-year strict regime sentence since his arrest in August 1981. Vitaly Varvin, a young layman in the church, was released in mid-February after four years strict regime for refusing to collaborate with KGB agents.

For many years the Leningrad congregation met regularly for worship services in the home of one of the

members, a Mr. Protsenko. In 1981 he was arrested and sentenced to three years of imprisonment plus confiscation of his property. When the Protsenko house was confiscated the congregation started meeting in the forests outside the city.

One member of the church commented recently to a Western tourist, "Our church's refusal to submit to atheistic control by registering has infuriated the authorities. They are doing everything they can to break us. But God has given our church faithful leaders and a dynamic group of young people who are committed to the Lord. We know that Christians around the world are praying for us, and that helps us stand."

Outreach Niagara gets \$2 million for Bethlehem Project

Marian Van Til

ST. CATHARINES, Ont. — "We were quite ecstatic when we heard the news," exclaimed Ben Vandezande, Co-ordinator of Outreach Niagara and one of the brains behind Outreach's "Bethlehem Project." [See C.C., December 20, 1985]

Vandezande's elation was over the government's agreement to provide \$1.9 million for the construction of a 46-unit, 100-person housing complex known as the Bethlehem Project. The project is a "second-stage" housing venture which would provide interim homes for people who have little income, who have family or personal problems, who can't live entirely on their own for various reasons, or who are unemployed or unemployable.

Forty per cent of the funding to be received will come from the Ontario

government, 60 per cent will be provided through the federal government's Canada Mortgage and Housing Corporation (CMHC), administered through the Ontario Housing Corporation.

Deadline — yesterday

There are always conditions which must be met and deadlines to keep in procuring government funds, and this project is no different.

By August 1, Outreach must have obtained affordable land (they are looking at a 3/4-acre plot in the downtown area which they hope the city will sell at a good price); architect's sketches and then working drawings must be developed; fundraising sources for operating costs must be in place (the government money is for capital expenditures, not for operation of the project); and construction must begin.

"Now the hard work starts," said Vandezande, "and it all has to be done yesterday."

Ben is undaunted however, and he and the project's board are moving ahead exuberantly. "Obviously they [the government] felt our proposal was meeting the 'core need' as they call it, though it doesn't fit the normal categories of projects [i.e., it will house "people with a variety of needs in one place."] So they showed flexibility in their evaluation. We're especially thankful for this when we realize that a

Continued on page 4 ...

"For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth."
(Matthew 12:40)

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Profile of a Reformed Church in New York city p.10
Meditations and poetry on Good Friday and Easter pp.11-14
Dutch: Wolters urges older people to remain involved in Christian education p.21



Calvinist Contact

Head office: 99 Niagara St., St. Catharines, ON L2R 4L3; Phone: (416) 682-8311. Office hours: 8:15 - 4:15 p.m.

Calvinist Contact (ISSN 0410-3882) is an independent, Christian weekly, serving the broader Reformed community with news, ideas and opportunities for contact. It supports and encourages every endeavour that seeks to proclaim the Kingship of Jesus Christ.

Editor: Bert Witvoet
Publisher: Stan De Jong
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Advertising: Shirley Mulder
Circulation & Mailing: Grace Bouwman
Layout & Design: Margaret Griffioen
Typesetting: Kim Yungblut
Western Canada correspondents: Jeff Adams, Reinder J. Klein

Editorial Advisory Board: James R. Dickey, Anne Hutten, Jacob Kuntz, Nicholas B. Knoppers, Nick Loenen, Ineke Brouwer-Parjevliet, Sonya Vander Veen-Feddema, William Van Huizen, Ellen B. Zwart.

Canada mail: Second class mail registration #0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.
U.S. mail: Calvinist Contact (USPS 518-090), published weekly except for July 4, 18, August 1, 8 and December 26, by K. Knight Publishing Limited, 99 Niagara St., St. Catharines, ON L2R 4L3. Second class postage paid at Lewiston, NY 14092. Send address changes to Calvinist Contact, Box 110, Lewiston, NY 14092.

Advertising: Display advertising deadline is Wednesday at 8:30 a.m. of the preceding week. Classified advertising deadline is Thurs. 8:30 a.m. for the next week's issue. See classified page for rates.
The publication of comments, opinions, or advertising does not imply agreement or endorsement by either Calvinist Contact or K. Knight Publishing Limited.

Subscriptions:	Canada	United States
One year	\$22.50	\$20.00 U.S.
Two years	\$42.50	\$38.00 U.S.
Three years	\$62.50	\$55.00 U.S.
Overseas:	\$90.00 by airmail	\$45.00 surface mail

Editorial

Easter is not a weapon

The most central event of human history cannot be found in history books. I have read through ancient history books and modern history books, and none of them mention Jesus Christ, let alone identify His crucifixion and resurrection as the turning point in history.

History is usually written by the conquerors. The vanquished get pushed aside, and their story with it. Jesus was one of those "vanquished" whose contribution to history was edited out by the powers that put Him to death. Neither Roman nor Jewish historians took much notice of Him.

Easter morning saw Him rise a victor from the dark domain, but there was no victory parade. Only the faithful were invited to observe the pierced hands and feet of someone who was not a ghost, who could, in fact, eat broiled fish. It seems that the Conqueror who is entitled to write the history of the ancient and modern world is content to wait until the end of time before He sets the record straight.

Meanwhile, Christ lives and reigns in the hearts and lives of those who recognize Him, see Him as the true Archimedian point in history.

Start with the cross

Full historical recognition of Jesus Christ is not something Christians should insist on publicly. It would not be in keeping with the way the Kingdom is coming. The Gospel is not effectively spread by putting the ultimate claims of Christ up front. That would tend to scare people off. Before you can say that Christ is the King of kings, the Director of the directors of OPEC, NATO, Warsaw and the Supreme Secretary General of the United Nations, you have to experience Him as the Balm of Gilead. Before you acknowledge Him as the risen Lord, you must know Him as the crucified Lord, the One who died because you blew it.

When Jesus issued the great commission to His disciples, He did say that "all authority in heaven and on earth has been given to me." But that statement was not the great commission itself. It was intended to encourage the disciples to accept the commission. That commission was: "Go and make disciples of all nations, baptizing them in the Name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you."

You don't baptize nations

Isn't there a hint of asking for public recognition of Jesus' universal reign in the commission? It depends on how you read "make disciples of all nations." Jesus could not have meant national entities, governments and bureaucracies. You don't baptize Canada or the United States as a nation. The Catholic Church may have consecrated whole villages, but that is not how we understand the Great Commission. The Church baptizes individuals and members of households. I would read the Commission to say: make disciples of people of every nation.

As the Church grows and spreads, Christians and groups of Christians may address structures, bureaucracies and governments. But they should not do it with the words of the Great Commission in mind: "teaching them to obey everything I have commanded you." What Jesus had in mind was teaching *the believers*, who have been made disciples and have been baptized, to obey everything their new master has commanded them.

Critique from within

When groups of Christians or churches address governments,

they should do so not in an "obey or else" kind of tone. Better to argue from the strength of your commitment and insight, show the weaknesses of a secular and materialistic way of life, critiquing them from within. They should always be polite and respectful, *inviting* governments, leaders to follow the way of truth and justice. (The Apostle Paul appearing before King Agrippa and Governor Festus provides a telling example.) Occasionally, when structures or people addressed are horribly corrupt, anger may be the only appropriate response.

Thus, the confession that Christ is King of kings and Lord of lords must be found in the words of praise and adoration with which we Christians greet our Saviour. It cannot be a weapon with which we knock some Christian sense into this world. If Christ had intended Easter for that purpose, He would have shown Himself to the chief priests, to Pilate and perhaps even to the emperor in Rome. That would have knocked some Christian sense into the ancient world, and it might have solved the problem of non-recognition in the history books today.

Easter joy and adoration is for the church only. Unbelievers cannot and will not participate. Thus the confession "Christ is risen" finds full and melodious expression only as the Church of Christ sings and acts out in life that

Love's redeeming work is done;

Alleluia!

Fought the fight, the battle won;

Alleluia!

Death in vain forbids Him rise;

Alleluia!

Christ has opened paradise.

Alleluia!

Letters

More respect for second class mail

I really appreciate your magazine, and look forward to it each week. It's too bad Canada Post doesn't have a higher regard for second class mail.

It's discouraging when our *Calvinist Contact* doesn't come one week. But it's double the pleasure when two copies come the next week! Kudos to you all, and keep up the good work.

Elly VanAlten,
Edmonton, Alberta

The "wilderness years" were not easy

"The Christian woman in middle-age" (C.C., February 28) is, to say the least, a glib account of an immense problem. I felt somewhat hurt after I read it. I put C.C. aside and picked it up a few days later. This time I felt angry enough to write. Especially about the sentence: "Perhaps some companionship might be found in an extra-marital affair." These are my "wilderness years" the writer is talking about!

When I married I said to myself that I would never want to be as involved in my children's lives as my mother was

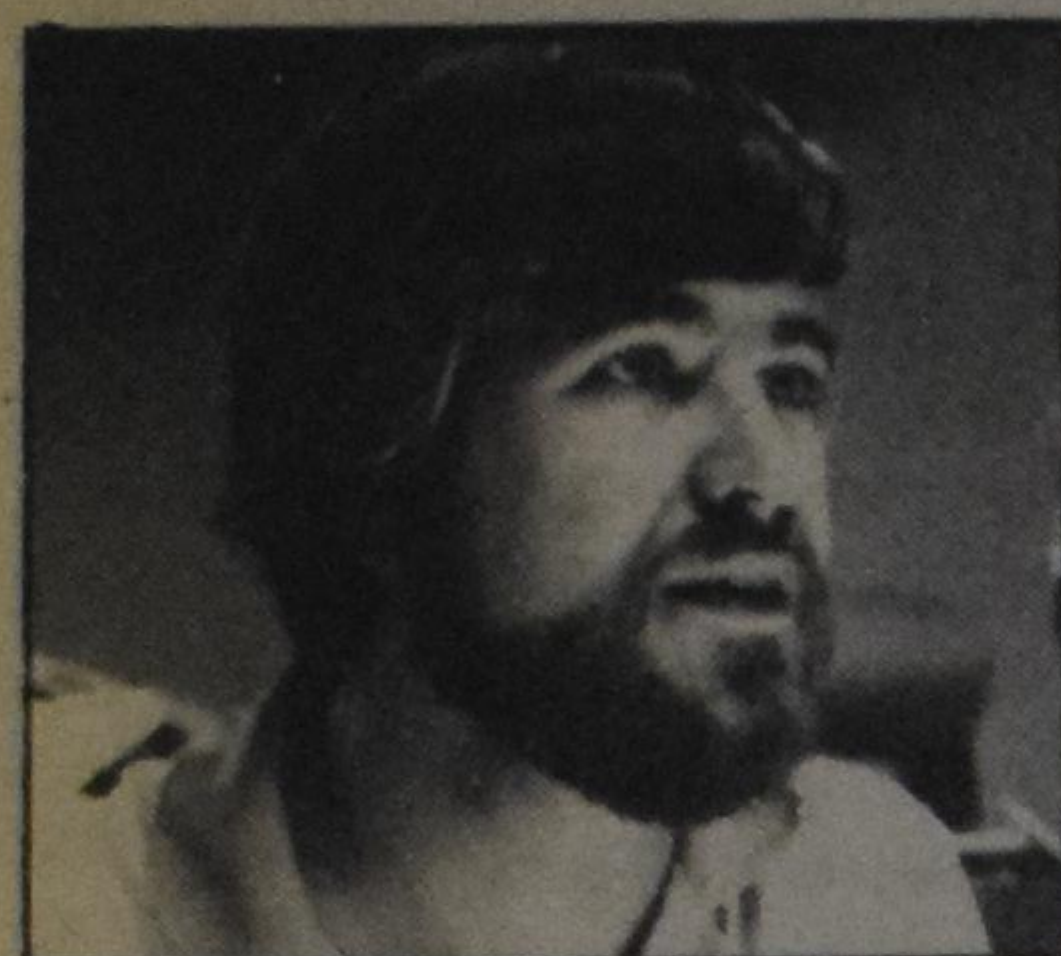
and naturally set out to raise my children with that in mind. When they got older, I involved myself in outside activities. When they were older yet, I took some courses and even part-time jobs. I was not prepared for that "empty nest syndrome" feeling nor for my husband's total involvement with his work.

The subsequent unrest and depression I experienced caused me to have a good look at myself. Many women in this stage of life go back to school or full-time employment. I did not want to go back to school. I am not a professional person and could not fall back on a career, nor did we need the extra money. The job I would take would have to be one I loved doing and I decided I'd give myself plenty of time to find it.

In the meantime I regularly visited my aging parents, an old friend in an Extendicare home, looked after my neighbour's children while she had counselling, listened to my other neighbour who was going through divorce proceedings, had coffee with my younger sisters, etc. And I prayed a lot; I was still "in the wilderness" and my heart was crying.

I will never forget that one summer when I did not even want to be married

JUST A MOMENT/HERMAN PRAAMSMA



"I was struck all of a heap."
(Richard Sheridan, 1751-1816, *The Duenna*, Act 1, Scene 2).

I had always thought that Roadrunner of TV fame was only a cartoon figure bent on finding novel ways to bring Coyote to grief. What a surprise to find out otherwise!

The other day I sat down with my son Justin to help him with his social studies project. He was to select an animal that lived in the desert and do a little report on it. He even had to make a clay model of the animal. What a job!

The first and biggest question was: which animal shall we select? Going through some books and magazines together, we discovered the roadrunner ("beep-beep"). There actually is such a bird. Maybe you knew that already, but I didn't. What a find! And the roadrunner is a very interesting bird at that!

Did you know that the roadrunner can adjust its own body temperature as though it had a built-in thermostat? At night it turns the furnace off, so to speak, and lowers its body heat, while during the daytime the heat is turned up some eight to ten degrees! Amazing! And did you know that this animal will actually attack rattlesnakes — and win?! I learned a whole lot helping my son.

The greatest thing I learned was this: when you think you know something for sure, you can quite often be totally wrong. If my son would have said to me the week before we did the project: "Dad, is Roadrunner real?", I would have replied, full of self-confidence and probably a bit condescendingly, "No son, it's just a cartoon character." When I learned the awesome truth, "I was struck all of a heap," as Sheridan put it so nicely. And the roadrunner was laughing at me, I'm sure. Beep-beep!

When you think about it for a minute, we all have that interesting human failing: the tendency to speak with great authority about things that we really don't know a whole lot about. We just *think* we know. If I had a nickel for each person I met in the last couple of months who had South Africa's problems all analyzed and solved, I'd run to the bank. Beep-beep. Or how many times haven't you heard the statements: "Unemployment isn't the real problem, but the fact that people don't want to work anymore" (beep-beep); "The Bible doesn't allow for a remarriage after a divorce" (beep-beep); "Lack of attendance in the second service shows that people don't love the Lord as much as they should" (beep-beep); "Things used to be different 30 years ago" (beep-beep).

Especially when we think we are being profound, we sometimes say the dumbest things. Nothing new about that, I guess. Peter scolded the Lord Himself (Matth. 16) because he was so *sure* that God could never want a cross for His Son; and he is struck all of a heap by Jesus' reply, "Get behind me, Satan!"

There are so many things to be learned when we are willing to be open and a bit more humble than we usually are. It is an art to speak tentatively:

*Set a guard over my mouth, O Lord,
Keep watch over the doors of my lips!"*
(Psalm 141:3)

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ontario.

Longer Letter

We are called to action

Richard Vanderkloet's article "Needed: Careful Thinking About Abortion Debate" (C.C., February 21, 1986) deals with a contemporary issue which should be a major concern to Christians. My response is prompted as much by what was not said as by what was said. I fear that he left room for misinterpretation and unanswered questions, and hope that further discussion will stimulate not only careful, but also informed thinking.

A moderate position?

In the discussion of the extreme positions in the abortion debate, and the conclusion that the pro-choice is not the moderate voice it purports to be, the implication is that reasonable, thinking people should be able to define a moderate position.

To direct our thoughts to what a moderate position might be, Vanderkloet points out that "most pro-lifers agree that at least where the mother's physical health is endangered, an abortion is justified," and that many others would "allow abortions in case of rape, incest, or where the expectant mother is very young." The implication to the reader is that this "moderate position" is acceptable.

Is this so-called moderate position acceptable to the Christian? I believe that in order to answer that question, and to truly achieve "careful thinking about the abortion debate" one must first face the reality of abortion.

Throughout Vanderkloet's article the clinical, procedural term of abortion was used. Perhaps this was done to avoid a possible "sensationalism" label, but I felt it kept the issue at arm's length. Abortion is destruction of life. Abortion is the sucking, tearing, cutting, wrenching away of a child from its mother's womb. This fact remains the same, at any stage of pre-natal development.

God's Word is clear on life from conception; read Psalm 139:13-16, Psalm 51:5; Isaiah 44:2,24; Isaiah 46:3 and Isaiah 49:1. In fact, God knows each individual *before* conception: Jeremiah 1:4-5; Ephesians 1:4; Judges 13:3-7 and Luke 1:13-15.

The context of abortion

There are difficult cases; frequently cited examples are rape and incest. However, although the circumstances in which a child is conceived may be sinful, no child is conceived outside the will of God. God has no accidents and makes no mistakes.

Abortion adds trauma to trauma, and while it may terminate the pregnancy, it can never erase the memory of having carried a child nor the pain of the original assault. As Christians we are called upon to protect those who are weak and defenseless and to minister to those in need. That is the

other aspect of the abortion issue every one of us must face — there is an expectant mother in need.

It is not enough to say to her that abortion is wrong; we must provide help so that she does not see abortion as her only choice. Emotional and spiritual support is also required when coping with an unwanted or difficult pregnancy. As Christians we have the assurance of Romans 8:28, and it is our responsibility to share that hope and comfort as well as to provide material assistance.

Here it must be added that one cannot look at the abortion issue in isolation. The legal and social acceptance of abortion is a symptom of a sinful world. The value, or lack of value, placed on the unborn child must be seen in context of the respect for and obedience to the will of God in all relationships and commitments. It is with this thought in mind that I would like to make one comment on the book review mentioned by Vanderkloet:

Sensitive book misleads

The book he referred to is *Not An Easy Choice: A Feminist Re-examines Abortion* by Kathleen McDonnell. Vanderkloet does not comment on the hope that it will "persuade some readers that a pro-choice position on abortion is grounded in a deeper, more caring moral vision than the anti-choice option." I have read the book and agree that it gives the reader a sensitive insight into the pro-choice dilemma. The danger lies in being led through persuasive arguments to agreement with the author's conclusion that a different morality, for her a morality not founded on biblical truths, can also be right.

She writes, "This is the choice — self versus other — that women are faced with when contemplating abortion ... between our own life and the life of another being, the fetus; between protecting ourselves and protecting another ..." In describing the guilt and grief of those who have chosen for themselves and have destroyed the other life, there is no comfort of repentance and forgiveness — only a reinforcement of taking control of their own lives and hoping the pain will go away in time.

There is agreement

In his discussion of redefining limits of abortion, Vanderkloet states that in contrast to the unity shown by the pro-choice movement, the "pro-life group has no positive recommendation to make to the lawgivers." In my experience with Christians who oppose the present law, there is unity in recommending that the 1969 amendment be removed. Abortions could then be done only when the *life* of the mother is in danger.

Vanderkloet also referred to the statement made by the Council of Christian Reformed Churches in Canada. We must be informed about this statement. It clearly addresses our responsibility to both the unborn child and to the expectant mother. In part, it reads, "Synod affirms that an induced abortion is an allowable option only when the life of the prospective mother is genuinely threatened by continuation of the pregnancy," and "... calls for Christian compassion and understanding accompanied by positive

Continued on page 5 ...

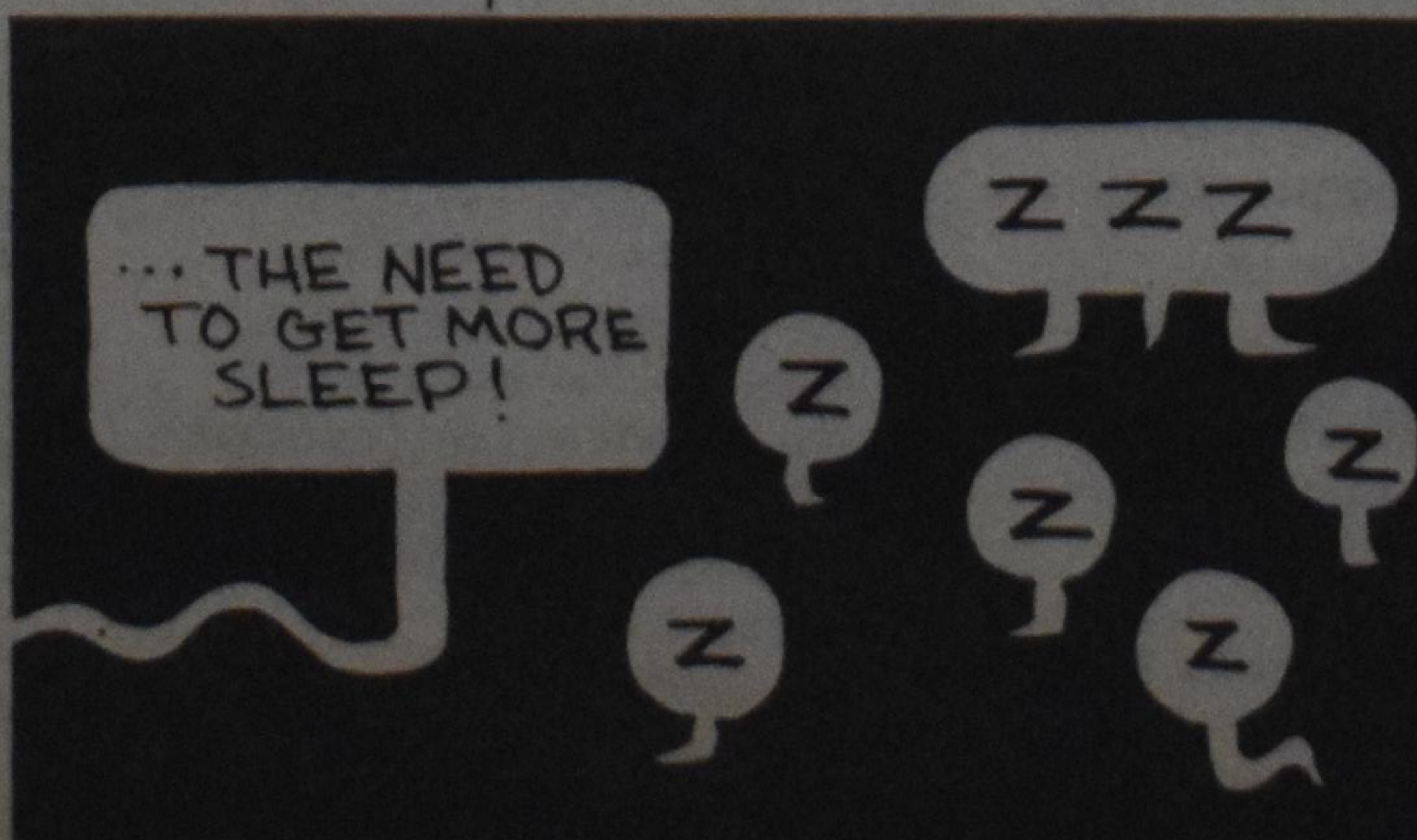
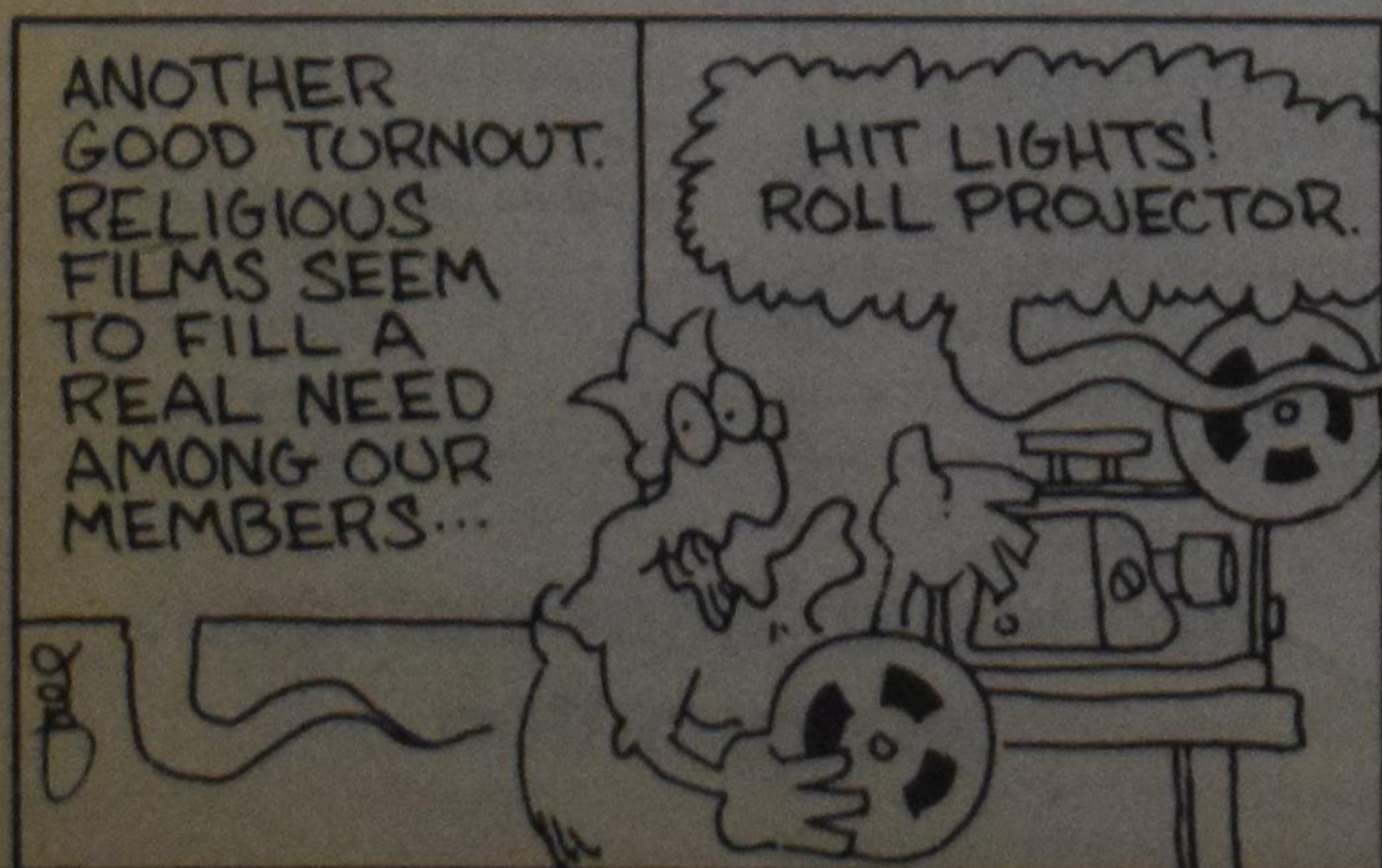
anymore to "that man." A caring and observant sister in my congregation questioned me. She had noticed that I had not been too happy lately, and, of course, I started to cry. She suggested I make an appointment with Mary VanderVennen of Christian Counselling services. Even though I was reluctant I took the advice of this caring sister seriously, as an answer to my

prayers.

To make a long story short, all this happened over a period of three years. I was not 30 or 40 either (the age bracket the author uses). I was in my late 40s. Now, at 51 I have made long strides, praise be to God, but it was a painful struggle which took me completely by surprise. If it happened to me, it will happen to others. So maybe this letter can be part of the author's survey.

Johanna Peetoom,
Willowdale, Ontario

Pontius' Puddle



English teachers in China

Name withheld

The following article was written by a man studying in Shanghai, Mainland China, who for personal security reasons does not want his name mentioned. His concern for the proclamation of the Gospel among the Chinese led him to suggest an indirect avenue to bring Chinese students into contact with the Gospel. In the January 24 issue, Calvinist Contact featured an interview-report with a young woman who is presently teaching English in China. The story, entitled "Encounter with the bound man in China," fleshed out some of the points raised in this brief article. Although much discretion must be used by Christians teaching English in China, they might be helped by the advice given to the 12 disciples sent on a mission by Jesus: "I am sending you out as sheep among wolves. Therefore, be as shrewd as snakes and as innocent as doves."

BW

In order to make the Gospel heard in China, we must use every means at our disposal. China still has an atheist government system, and still does not approve of open proclamation of the Gospel. China's officials still persecute and imprison Chinese Believers who openly preach the Word and distribute Bibles. They still do not allow Bibles to be brought into the country freely in amounts that would make a significant difference. They are

very polite and pleasant in dealing with foreigners when they discover Bibles in luggage and in the state-controlled churches, but it is only a facade to spread a positive impression to the West.

The Believers in China understand their own system of government better than we as foreigners ever will, and are still very careful to keep their activities well hidden. When they begin to say that there is no danger for them, and that they

enjoy perfect freedom to serve the Lord as they please, then we as foreigners can begin to believe that China has the freedom the government now claims. Until that time we are not qualified to believe what the press says about how well things are going in China.

The powerful have always had means of deceiving the uninformed. The common man must look to the Lord to vindicate his cause. The only reason anything good is happening to the Church in China is because the Lord moves without regard to man's whims.

Preaching by teaching

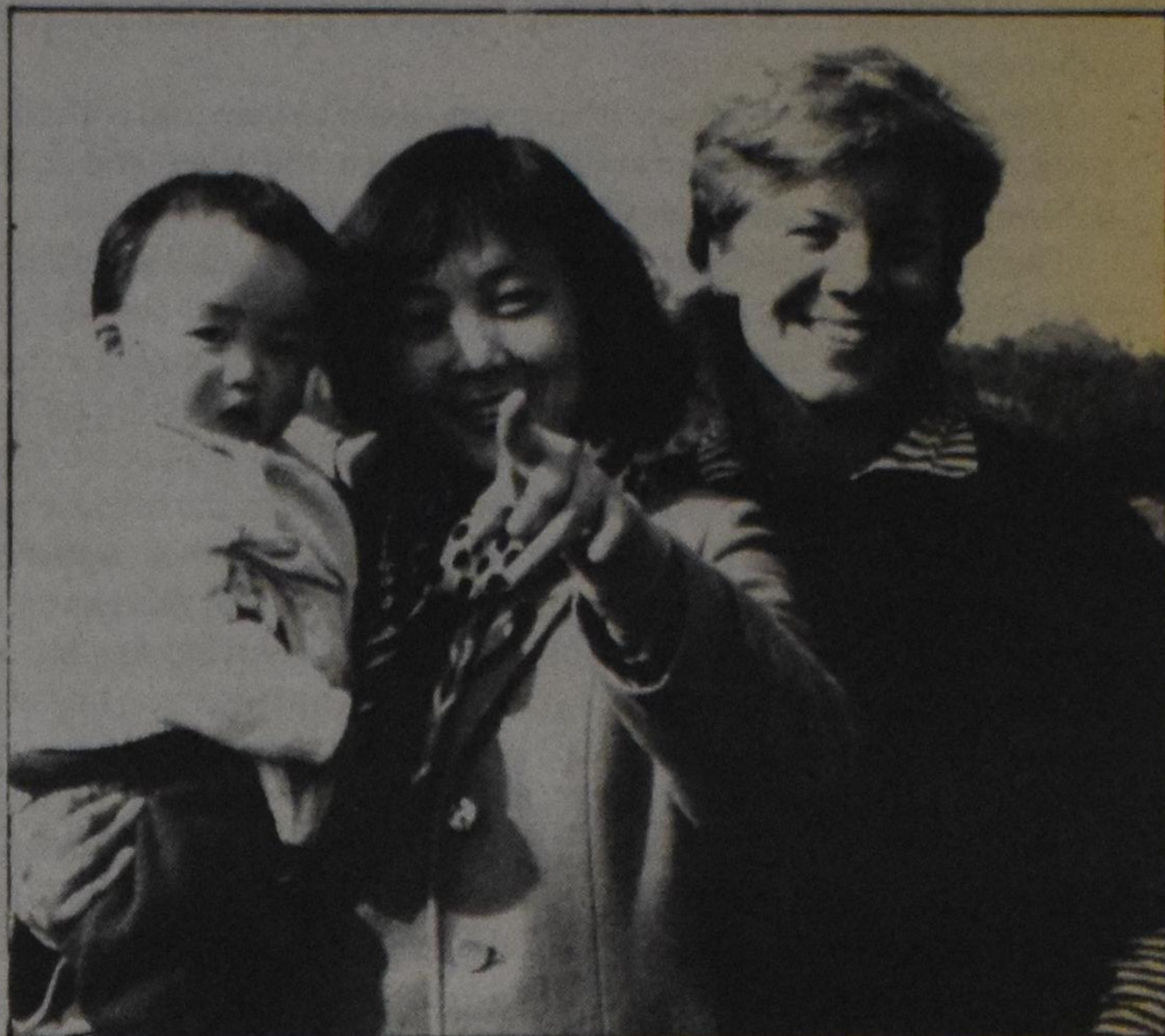
One of the best ways now available to share individual faith is to teach English in the Chinese universities. Teaching gives daily contact with students with the emphasis on communication. One of the best ways to learn to communicate in a new language is to talk about ideas common to the language's culture. Christianity is common all over the English-speaking world, and an important part of English literature. You will even find students who say they want to find a Bible to read because they want to understand English literature and culture better. Maybe it's a round-about-way to reach the Gospel, but who's going to complain?

As a teacher becomes acquainted with students there will be more opportunity for individual conversations, which can lead to direct sharing of the Gospel. As the school administration becomes comfortable with the teacher, they allow more and more flexibility on the course content, and have even asked the teacher to make up a curriculum. Several have then used English New Testaments,

read directly from it, and discussed in class.

There is always a shortage of teachers in China, and some universities have even tried to hire foreign students. It is getting easier to get a position since the choice rests with the university itself rather than

extremely frustrating to foreigners. The comforts of home are often absent, even though the university makes a good effort to provide the best that is available. In some of the out-of-the-way cities, loneliness and lack of contact with other foreigners has been a



The January 24, 1986 issue of C.C. featured a story about Jeanette Romkema, an English teacher in China.

Outreach Niagara gets \$2 million for Bethlehem Project

... continued from page 1. lot of projects didn't get funding," he explained.

C.C. subscriptions to go up five cents per week

Since the fall of 1983 our one-year subscription rate has been \$22.50. But the effects of inflation have been leaving their mark (e.g. increase in cost of newsprint, higher postal rates).

So it had to happen, sooner or later: Calvinist Contact's subscription rates will increase slightly on April 1.

We feel that the increase is modest. It works out to just over five cents more per issue. We trust that our faithful C.C. readers understand.

Effective April 1, 1986 the new C.C. subscription rates will be:

	Canadian	U.S.
	Subscribers	Subscribers
6 months	\$15.00	\$13.50
1 year	\$25.00	\$22.50
2 yrs.	\$47.50	\$42.50
3 yrs.	\$70.00	\$62.50
Overseas Rates:		
Airmail - \$90.00		
Surface - \$45.00		

Stan de Jong,
Manager

Many churches involved

Outreach will hire someone "to take us through the construction stage," and it is hoped the project's co-ordinator, who will administer the housing facility upon completion, will be hired by August. (The co-ordinator's salary will initially be paid by gifts from the Anglican and United Churches.)

Vandezande has already met with "contact people" from 25 local churches to talk about fundraising and providing volunteers for Bethlehem when it opens. He hopes to eventually have as many as 40 churches involved. The facility will accept residents in "late winter" (early 1987), Ben estimates.

Vandezande wants to celebrate more than the \$2 million-worth of government funding. He feels the project itself "is neat because it involves partnership with a lot of parts of the community." And that is surely something to celebrate: "We had a little champagne — and a moving devotional time," he says. "These kinds of things we see as a gift from the Lord to give us an opportunity to go farther."

with the ministry of education in Beijing.

There are difficulties

A person won't get rich at it, the salary is roughly \$150 per month, with housing and at least half of the airfare supplied by the school. Even at that though, it's about five times the national average salary. The semesters are five months, with a one month break in February and August. Teachers normally sign a one-year contract, starting in September, but there are more and more variations as the general situation becomes more flexible and as a school needs teachers badly enough to forego procedures.

Teaching is not at all an easy job. There are things about Chinese lifestyle that are

problem that must be anticipated.

It is a great opportunity for those who are mature and adventuresome enough to handle the rigours. It is front-line work, and there are spiritual struggles that a person will maybe never experience at home. Some are wounded, but the Lord is faithful to give growth and effectiveness to those who call to Him.

There are several reputable organizations who place teachers in China, and are able to avoid some of the common problems with their experience and previous relation with the schools involved. It is possible to come as an individual, but most who come with a group to begin with continue with the group in successive years.

Shapiro gets ministry post

Henry de Jong

TORONTO, Ont. — Bernard Shapiro has been appointed Ontario's deputy minister of education, effective July 1. Shapiro is now the director of the Ontario Institute for Studies in Education (OISE). He got that

position in 1980, after many years as a senior educational administrator.

His appointment to the ministry is another sign of the Liberal Government's determination to merge OISE with the University of Toronto. Shapiro recently served as

commissioner for the Commission on Private Schools in Ontario. The report of that Commission was submitted last October and will finally be laid to rest on government shelves about the time that Shapiro begins his new job.

We are called to action

... continued from page 3. Christian action ... and calls the churches to offer their full resources of counselling, encouragement, acceptance and material and financial support to any girl or woman faced with the burdensome reality of an unwanted pregnancy."

In conclusion, the purpose of this response is to help inform and direct our thoughts as

Christians in this debate. We must think carefully, but we may not leave it at the level of an intellectual debate. We are called to action. "Little children, let us not love in word

of speech but in deed and in truth." (1 John 3:18)

Ebeline Zee-Hawtin, Director, North York Crisis Pregnancy Centre, Willowdale, Ontario

The Fredericton Council for Campus Ministry

invites applications for the position of

Protestant Campus Minister at the University of New Brunswick.

For further details, job description and financial statement please contact:

Rev. Gerard Nonnekes

119 McAdam Ave., Fredericton, New Brunswick E3A 1G7
(506) 472-9256

Deadline for applications: April 15, 1986

Next issue: A special focus on education.

Pressreview



Carl D. Tuyt

It was a busy week for our Prime Minister. First there was the Tory convention in Montreal which was a modified political love-in. Even the latest Gallup poll, which showed the support for the Conservatives at an all-time post-election low of 36 per cent, did not disturb the convention too much. There was really nothing for the delegates to do, and so they passed the time smiling and applauding at the appropriate intervals. After that Mulroney was off to Washington for a visit with Reagan. Free trade and acid rain were on the agenda of that meeting. Bob White, the one to watch, commented on the Washington

trip as follows: "There's good news and bad news; the good news is Brian Mulroney has left the country. The bad news is he's trying to sell the country." White delivered himself of that vitriolic piece of demagoguery in Toronto where an anti-free-trade-rally was held. Speakers included one bishop, one television star, and several stars of other varieties.

The Senate lobby is the scene of the first game of chicken ever played on Parliament Hill as Senator Jacques Hebert continues his hunger strike, much to the embarrassment of most Ottawa types.

The Nielsen Task Force report continues to demand attention in the press. The report was a 15,000-page document which examined 989 federal programs costing more than \$92 billion a year; it cites waste, duplication and inefficiency. We shall wait and see what will become of the many recommendations, but in the meantime we laud the effort.

There was good news with respect to the economy: the dollar went up, and as a result, interest rates went down. Even the oil companies got in a charitable mood and gave us a two-cent-per-litre reduction in gas prices. Not bad for

companies who saw their buying cost reduced by more than 50 per cent.

President Reagan is waging a full-scale advertising campaign for the revolutionaries — the Contras — in Nicaragua. He wants to support them with at least \$100 million. Prominent American church leaders advertised their opposition in the *New York Times*, and a coalition of senior Canadian church leaders also voiced their doubt about the Reagan policy by asking Mulroney to intervene with the President on behalf of the Nicaraguan government. A fact is that the Contras are not the most humanitarian resistance force either, and so far they have excelled only in managing to get a lot of innocent civilians killed. In spite of the massive aid which they have already received in the past, they have not won a single significant victory.

The French (leave it to them) have coined a new political expression for a coalition government which they voted into existence: "La Cohabitation," they call it. Whether it will work is a much debated question around the world.

The Swiss decided not to join the United Nations. They make too much money from their neutrality. Switzerland's economy receives a very healthy infusion from all the United Nations conferences held on Swiss territory (Geneva mainly), but they are not going to spend that money on such foolish things as U.N. membership. They leave that to

the rest of us. What else do you expect from people who charge you 40 bucks just to get into their country by car?

The Spaniards surprised everybody by deciding to remain in NATO. How beneficial that is for NATO is questionable, but it is, for sure, a good deal for Spain.

Philippine ex-President Marcos is a tiny bit upset about the fact that he gets no respect or dignity in the United States. By that he means that nobody pays him any bribery money, or that he cannot rip off the Hawaiian government. His hidden empire of gold, oil, land and cash has begun to be exposed and it is a sorry story. Not unusual in that part of the world, but exceptional because of the size of the haul, which is estimated to be in the neighbourhood of \$5 billion!

Spring has come. Pretty soon some crazy daffodil will stick its green head above the ground only to be covered by another snowstorm, and to be frozen to death. That's how it is in this world: optimism doesn't pay, and hope is ridiculed. The *Heidelberg Catechism*, however, asks us to live "mit aufgerichtetem Haupte," ("with lifted-up heads") which our version translates pretty lamely with "turning the eyes to the heavens." I prefer "mit aufgerichtetem Haupte," even though you run the risk of getting clobbered on the chin.

Carl Tuyt is pastor of the First Christian Reformed Church in Kingston, Ontario.

Committee opposes military intervention in Nicaragua

... continued from page 1.

requires that the U.S. abandon its search for military solutions in the region, show a willingness to accept a negotiated settlement and respect the rule of international law."

To the delight of ICCHRLA and many Canadian politicians, on March 20 the U.S. House of Representatives voted 222 to 210 not to approve Reagan's support plan for Nicaragua. "Let Canada pursue peace, not war policies," says Rev. Arie Van Eek, Executive Secretary of the Council of Christian Reformed Churches in Canada, a member of ICCHRLA.

Van Eek says the committee (with representatives from 17 denominations) supports Canada's official stand which advocates peace-making efforts in Nicaragua by the Contradora group (named after an island in Panama, where several years ago representatives from seven Central American countries and France met to discuss regional peace initiatives.) Canada and ICCHRLA also consider the Nicaraguan situation a domestic political matter.

Struggles of a poor nation

Van Eek says ICCHRLA considers Reagan's "east/west conflict" analysis of the Nicaraguan situation wrong. "The people of Nicaragua see their problem as a struggle of a poor nation trying to settle its own internal problems and the problem of heavy foreign investment and military involvement."

The Nicaraguan people do not want U.S. intervention according to Van Eek. He describes their struggle as

three-fold. First, they are a people trying to throw off a history of religious oppression and domination; second, the "ordinary" people are struggling to gain back their land, taken over the years by those who came to the country during its many invasions or by wealthy families and industries outside Nicaragua. Thirdly, they want to be self-sufficient.

After years of religious and foreign domination they have been reduced to the status of "surfs" — their struggles are similar to Canada's Natives struggles, according to Van Eek, "they are fighting for their culture and for cultural expression."

According to Van Eek, even the Contras "have hindered this process by destroying crops and making harvesting impossible — thus involving the 'normal' people and hindering their attempts at self-sufficiency."

First-hand information

The committee bases its

analysis on first-hand information from sources in Nicaragua including various Catholic Church leaders who no longer fully support traditional church roles in Nicaragua, Canadian church workers still living in Nicaragua, Human Rights groups, refugee Camp workers, Calvin College professors who spent a summer there talking and working with various individuals and groups as well as a number of personal visits to the country by members of the committee, especially during the last election.

Van Eek says ICCHRLA will continue to encourage Canadian politicians to stand by the country's official policy of non-militaristic intervention. Currently the committee is trying to arrange a meeting with External Affairs Minister Joe Clark to once again encourage the government to stand by its policies concerning Central America.

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Church

Marian Van Til, page editor

New leader for CR Home Missions

Marian Van Til
from a CRHM report

GRAND RAPIDS, Mich. — The Christian Reformed Board of Home Missions nominated Rev. John A. Rozeboom to the position of executive secretary at its annual meeting in late February. Pending synodical approval, he will begin his duties in August, replacing retiring Executive Secretary John Van Ryn.

Rozeboom graduated in 1967 from Calvin Seminary here and has Master of Theology degrees from that seminary and from Fuller Theological Seminary in Pasadena, California.

After serving a California church for eight years, Rozeboom was appointed Regional Home Missionary Western U.S. In that position,



Rev. John A. Rozeboom

he pastored missionaries and overlooked work in a variety of ministries which are a part of Home Missions work.

John and Linda Rozeboom and their two children are members of the Haywood, California Christian Reformed Church.

Three new Canadian CR Home Missions projects begin

GRAND RAPIDS, Mich. (CRHM) — The Christian Reformed Board of Home Missions has approved new church expansion in Montreal, St. Vital, Manitoba, and Pickering, Ontario.

Montreal

This summer, Evangelist Guy Dube will start full-time work on Montreal Island. He will also be campus pastor at the University of Montreal, replacing Rev. Harold Kallemyn there. Kallemyn will continue to develop a church on the South Shore in St. Lambert and to start a new church in Repentigny.

Manitoba

Recruiting will begin immediately in St. Vital for a

new church development with a core group of seven families who have been meeting for a year. The Kildonan, College Avenue, and Transcona CRCs of Winnipeg are committed to supporting the new church and Classis Minnesota North will be asked for financial aid as well.

Ontario

As soon as funds are

available, a new church development ministry will begin in the northwest area of Pickering. Classis Quinte has endorsed and pledged its support to the new church which will be started in Pickering, a community which is expected to grow by 3- or 4-thousand people a year.

New Reformed periodicals

GRAND RAPIDS (RES) — Despite his warning that “of making many books there is no end,” the writer of Ecclesiastes was not able to stop the flood of printed words. Five new Reformed journals have recently appeared or are on the drawing board.

Perspectives: A Journal of Reformed Thought is the new theological journal of the Reformed Church in America. In it “theologically thoughtful members of the RCA will have a forum in which they can engage each

other.” Address: 1324 Lake Dr., S.E., Grand Rapids, MI 49506.

Reformed Theological Journal, to be published annually, is the new theological journal of the Reformed Theological College, Belfast, Ireland, the theological school of the Reformed Presbyterian Church of Ireland (Covenanters). The first issue offers biblical studies and historical sketches of church leaders. Address: Cameron House, 98 Lisburn Rd., Belfast, Northern Ireland BT9 6AG.

Kerux: A Journal of Biblical-Theological Preaching, to appear three times per year, is designed to promote biblical-theological preaching through publication of actual sermons and addresses. The Spring 1986 issue will include an unpublished sermon of Geerhardus Vos. Editor is James T. Dennison, Jr., librarian of Westminster Theological Seminary in California. Address: P.O. Box 2215, Escondido, CA 92025.

Kerkelijk Magazijn, is a new Dutch monthly containing church news, interviews, press surveys and book reviews. Editor is Mr. N. Scheps who until the end of 1985 was editor of *Kerknieuws*. The focus will be on events in reformational churches. The menu will also include news about other churches.

World, to appear weekly, will offer political and social news as well as commentary from a Christian perspective. The initiative for the magazine was taken by *The Presbyterian Journal*, a church weekly read mainly by conservative Presbyterians, particularly of the Presbyterian Church of America (PCA). Box 2330, Asheville, NC 28802.

Rime or reason

All things do come to an end — so said an elder named Herman, who was called upon to defend the length of the preacher's sermon.

Sy Nodd

Prime Minister Mulroney receives 25 millionth Gideon Scripture

GUELPH, Ont. (GIC) — The Gideons International in Canada have recently achieved the goal of placing 25 million Scriptures since their ministry began in 1911. Prime Minister Brian Mulroney will receive a special presentation Bible representing the 25 millionth copy during a presentation in his office on Parliament Hill, April 10, 1986. The Gideons national president, Stan Hall of Vancouver, will make the presentation on behalf of the 3,700 Gideon and 2,600 ladies auxiliary members across Canada.

These 25 million Scriptures

have been placed both in Canada and in many other countries, in selected institutions throughout the world. The Gideons believe that the Bible is the Word of

God and that it remains the most influential writing of our day. Therefore they distribute one million Scriptures every 15 days in 134 countries.

You can help Polish political prisoners

Aleksander Pruszyński

There are some 200 political prisoners in Poland. The following are still awaiting trial and can receive letters and postcards from abroad.

You can show your support for their fight for independent Poland, for free trade unions

and human rights.

The best way is to send one envelope addressed to their goaler Komendant Aresztu Sledczego, Rakowiecka 37, Warszawa, Poland and in this envelope put separate cards for each of the following people: Leszek Moczulski: founder

and leader of Confederation of Independent Poland, journalist and historian of WWII.

Krzysztof Krol, Adam Slonka, Daniel Wojcik and Andrzej Szomanski: members of the Confederation for Independent Poland. Czeslaw Bielecki and Maria Twardowska: from the underground publishing house CDN who for nearly one year are awaiting trial. Mr. Tadeusz Jedynak: member of the Temporary National Commission of Solidarnosc and Mr. Severyn Jaworski: former Vice President of Solidarnosc in the Warsaw District.

If you would like to send material help to members of the families of the leaders of Confederation for Independent Poland, you could do it by sending it to Mrs. Maria Moczulska, Jaracza 3 m 4A, Warszawa.

Christian Reformed Church

Accepted

— to Rocky Mountain House, Alta., Rev. Jelle Nutma of Smithville, Ont.

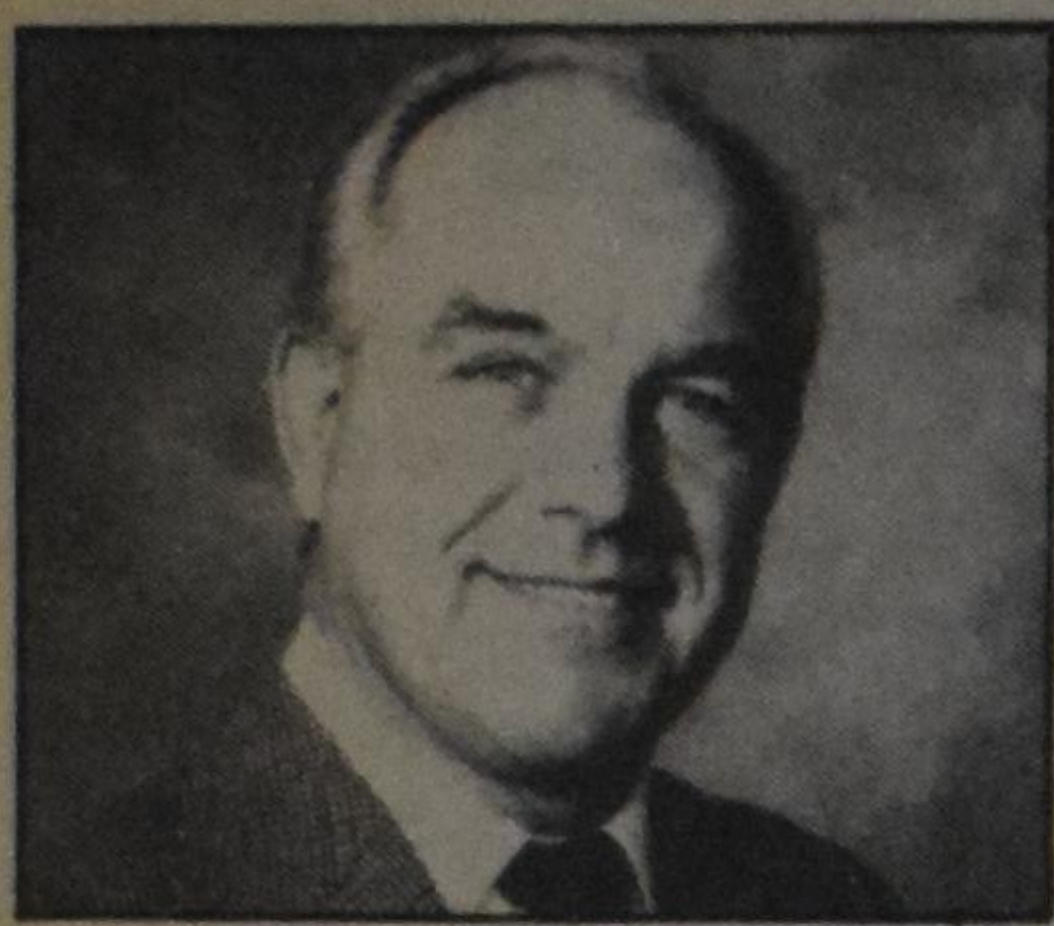
Classis meetings

— Classis Hamilton will meet in regular session on May 14, 1986, at the Trinity CRC, St. Catharines. Agenda material must reach the Stated Clerk by noon, April 7.

Adrian Dieleman,
Stated Clerk

FROM COAST TO COAST

ALBERTA			New Glasgow-CKEC7:30am	1320	Stratford-CJCS... 8:45am	1240				
Brooks-CKBR.....	9:00am	1340	Sydney-CJCB.....	8:00am	1270	Wingham-CKNX... 10:30am	920			
Edmonton-CHQT...	7:30am	1110	Weymouth-CKDY...	8:30am	103.1	Woodstock-CKDK..	8:30am	1340		
Edson-CJYR.....	10:00am	970	Windsor-CFAB.....	8:30am	1450					
BRITISH COLUMBIA			ONTARIO							
Abbotsford-CFVR.	11:30am	850	Ajax-CHOO.....	9:30am	1390	Fredericton-CFNB..	6:30pm	550		
Burns Lake-CFLD..	9:15am	1400	Atikokan-CFAK...	10:30am	1240	Newcastle-CFAN...	9:00am	790		
Kitimat-CKTK.....	8:30am	1230	Chatham-CFCO...	9:30pm	630	Saint John-CHSJ...	9:00am	1150		
Osoyoos-CKOO....	8:30am	1490	Brantford-CKPC...	10:00pm	1380	FRENCH				
Penticton-CKOK...	8:30am	800	Ft. Frances-CFOB.	10:30am	800	BACK TO GOD HOUR PROGRAM				
Port Alberni-CJAV			Guelph-CJOY.....	9:30pm	1460	IN CANADA				
(Tues.).....	9:30 pm	1240	Hamilton-CHAM...	7:30am	1280	PERSPECTIVES REFORMEES				
Prince George-CJBC	8:30am	94.3	Kapuskasing-CKAP.	9:00am	580	ONTARIO				
Smithers-CFBV....	9:15am	1230	Kingston-CFMK...	10:00am	96.3	CFML-Cornwall....	9:30am	1170		
Summerland-CKSP.	8:30am	1450	Newmarket-CKAN..	9:30am	1480	CFCL-Timmins....	9:30am	620		
Terrace-CFTK.....	8:30am	590	Ottawa-CFGO.....	8:30am	1200	QUEBEC				
Vancouver-CJVB...	9:00am	1470	Owen Sound-CFOS	10:30am	560	CHRS-Montreal....	8:00am	1090		
Vernon-CJIB.....	9:30pm	940	Pembroke-CHOV			CKLM-Montreal...	9:15am	1570		
			(Sat.).....	6:00pm	1350	CKCV-Quebec City..	7:15am	1280		
			St. Catharines-CKTB	9:00am	97.7	CHLN-Three Rivers.	7:45am	550		
			Sit. Ste. Marie-CFYN	10:00am	1050	<i>The program is heard on Sundays unless otherwise indicated.</i>				
			Sarnia-CHOK.....	6:45am	1070					
MANITOBA			THE BACK TO GOD HOUR							
Altona-CFAM.....	9:30am	950	P.O. Box 5070, 760 Brant St.,							
Boissevain-CJRB...	9:30am	1220	Burlington, ON L7R 3Y8 — (416) 637-3434							
Steinbach-CHSM...	9:30am	1250								
Winnipeg-CKJS....	9:15am	810								
NOVA SCOTIA										
Digby-CKDY.....	8:30am	1420								
Kentville-CKEN....	8:30am	1490								
Middleton-CKAD...	8:30am	1350								



Canadian church scene

Jacob Kuntz

Nothing new under the sun

It's not only the various Reformed Churches that are faced with groups and even organizations of "concerned members" in their midst; many other churches are in the same boat. The Mennonites are struggling with identical problems and have their "Fellowship of Concerned Mennonites." The issues at stake are of the same nature as those in Reformed circles. Read what the editor of the *Mennonite Reporter* of January 20, 1986, says under the title, "Learning from our disagreements: a task for 1986":

The call to sound doctrine and right belief is currently being issued by the "conservative" minority within several Mennonite conferences. It has come in the form of warnings and stern pronouncements on issues such as homosexuality, women's roles and evolution. Unfortunately, this call is being obscured by several factors.

The battle between the Fellowship of Concerned Mennonites (FCM) and the leaders of the Mennonite Church, for example, is borrowing its categories largely from the polarization which plagues religion in the United States. FCM adherents find themselves dismissed as raving Fundamentalists by the other side. The "progressives" hear themselves condemned as apostate compromisers of the faith. The sides line up as "biblical inerrancy" versus "biblical criticism" — a battle doomed from the beginning if no one is willing to investigate what lies behind those red flag terms.

This unfortunate polarization is clouding some urgent concerns about theology which need careful attention.

The next mile

The cause of financial support for independent and alternative schools in Ontario received a vote of confidence from the *Catholic New Times* of March 9, 1986, in, "Let's walk that next mile." The magazine informs its readers about the legal status of independent schools and the funding arrangements in the various provinces of Canada and then says in the above-mentioned editorial:

While we rejoice in the

Ontario Court of Appeal decision to fully fund Catholic secondary schools, we must remember the supporters of independent and alternative schools who have been left behind. Basic justice and fair play require that these schools receive government aid as well.

As the 1983 Vatican Charter of Rights of the Family states:

Parents have the right to freely choose schools or other means necessary to educate their children according to their convictions. Public authorities must ensure that public subsidies are so allocated that parents are truly free to exercise their right without incurring unjust burdens.

We are not talking "pie in the sky" about funding independent schools. An Ontario government report prepared by educator Bernard Shapiro has already proposed limited operational support for these schools and their 87,000 students at a cost of about \$75 million annually. That compares favourably with the \$6.5 billion budgeted for Ontario's publicly funded elementary and secondary schools.

Government-supported independent schools do not harm the public system nor drain its students. Generous programs of assistance in Alberta, Saskatchewan and Quebec have proven that aid to these schools does not harm the public system.

Separate school communities ought to support a similar move towards real equity in Ontario.

Let's walk the next mile and really "complete" Ontario's school system.

The church and AIDS

We do not know of any church that has made statements on AIDS, "the serious and growing health problem that seems to have its greatest impact on male homosexuals" (*Observer*, January 86). The editor of the *United Church Observer* has no use for those who say that it is God's judgment on homosexuals; he recommends that his church deal with AIDS victims in a spirit of love. We quote:

Our church has not said much that could be considered very supportive of any ministry to AIDS victims.

There is a great opportunity for ministry here. There is a

ministry of compassion and mercy. There is a ministry of justice. There is a ministry of education to counteract fear. Let's quit pretending it isn't a problem for us and deal instead with the anguish of the victims, their families and friends.

We must identify with the sick in any situation; this one is no different. We must advocate their rights and protect them. Would we allow people today to stone lepers or put Alzheimer's disease sufferers in ghettos? But that is just what society seems to be demanding. That is not justice, that is vengeance.

Christ's ministry was to the poor, the outcast, the leper, the sick and the rejected. He not only ministered to them and cured them, He identified with them.

Can we do less?

It is strange that in this whole editorial not a word of warning and admonition is heard. Can we simply compare AIDS with leprosy or Alzheimer's disease?

Anglican bishops have thought of the possibility that a person could contract AIDS from the use of a common communion cup. But their fears were taken away by a physician who was consulted by the archbishop (*Canadian Churchman*, December '85).

"It is inconceivable that a person could contract AIDS from a chalice in the eucharist," says Dr. David Gould, a physician and a member of General Synod.

"I, myself, would not have the slightest hesitation about receiving communion from a chalice (that was used for) communicating known AIDS victims," the doctor said.

"Since the virus is also destroyed by air, let alone alcohol, simply wiping the chalice, as is usually done, should eliminate any danger," according to the doctor.

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Would disagreements and AIDS disappear if sermons were 20 minutes long?

But he urges that every church member be taught that he or she can receive communion by intinction — by bread, or wafer, alone.

Christian excellence

A good article on *Christian Excellence in the War Cry* (the weekly magazine of the Salvation Army) of February 8, 1986, reminds us that God expects of Christians the best they can give. It would make sense to print the whole article here, but we will just quote its conclusion:

God calls His followers to excellence in the quality of their living. He is not pleased with those deluded souls who, while naming Him as Lord, knowingly live and work at the minimum.

God calls His followers to be like Jesus Christ, whose willing submission to His Father freed Him to give joyously at full capacity. God has given the Holy Spirit so that His beauty may shine through any life that is yielded to Him.

God has never called people to mediocrity, but to excellence.

We are not here talking about gifts or talents, which are distributed according to no known pattern, but about the willingness of any person to do the best for the Lord with what he or she has.

The Christian student should be the best student possible.

The Christian writer should be the best writer possible.

The Christian in any circumstance of life should be the best possible, that God may be glorified.

As the title of a daily devotional book, popular

some years ago, says, it is "My utmost for His highest."

From a question box

These two questions were sent to the *Observer* and received an answer in the February, 1986 issue. We repeat them here for the benefit of church-going people:

Q.: Two months ago, I sent you a letter asking whether sermons need to be 20 minutes long. I wonder why my letter has not been published.

A.: Partly because this column is written a couple of months before it is published, partly because of the volume of questions received, but mostly because I didn't take the question very seriously. Of course sermons don't need to be 20 minutes long. Some weeks five minutes will do it. Other weeks the text and events of the day may demand 35. It took Jesus somewhat longer to preach the Sermon on the Mount than it did the one about the useless salt.

Q.: Do dedicated organists get discouraged when the congregation talks loudly all through the organ prelude?

A.: Yes. On the other hand, some dedicated congregation members get discouraged when the organist plays so loudly when they're trying to talk.

It depends on whether you believe that the time before worship is a time for gathering reverently in the house of God, or for sharing life with other members of the family of God.

Jacob Kuntz is pastor of the First Christian Reformed Church in Kitchener, Ontario.

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Education

Henry de Jong, page editor

Vietnamese students glad to be at Dordt College

SIoux CENTER, Iowa (Dordt College) — Five of Dordt's freshmen have gone through a lot more than the average student to get to Dordt College. Not too long ago, they were living in Vietnam, hoping to escape the Communist-controlled country. Thu Phong Nguyen remembers, "My father said, 'You need a future.' I knew I could never work in Vietnam. I would always be serving the government."

Nineteen-year-old Tuan Huynh also wanted a future: "I escaped because the communists would force me to



Su, Van, Ngoc, Thu Phong and Tuan in the Dordt College Library.

join the army and I would die in battle."

Ngoc Tran was a pre-medical student in Vietnam. "My studies were cut off when the communists came," she says. Now, at 29, she is again taking pre-med courses, this time in English.

Studying at Dordt isn't easy for the five. Though they all passed the English test required for entrance, the language is still difficult for them. Each is assigned a tutor. Tuan says of his assigned tutoring time, "Officially, it is five hours a week; usually it is much more."

Though the studies are difficult, they are glad to be at Dordt. Su Tran, who spent two years in a refugee camp in Thailand, says, "I am surprised that I am actually going to an American college. The people are so nice. At Dordt, every subject is interrelated to the Bible; you hear about God and Christ in every class. It is very nice."

All of the five left family in Vietnam to escape. All spent time in refugee camps in Thailand and Indonesia. Van Tran was in camp the longest time, three years. The camps

were crowded and the little food available was poor. But those camps were stepping stones to America.

The Vietnamese Christian Reformed Church in Garden Grove, California was the next stepping stone for these five. There, they heard about Dordt from their pastor and from Dordt alumnus Al Bandstra. Bandstra, a teacher in Pella, Iowa, spent time during the summer of 1985 teaching English to the refugees at the Garden Grove church and encouraged the five to come to Dordt.

The five are intent on serving the Lord. Ngoc says, "When I escaped, everything was so terrible. I was afraid, and I prayed to God that if He would save me, I would serve Him." She wants to become a pediatrician and work in a poor country. "I believe God opened the way for me," says Ngoc.

Next semester, five to 10 more Vietnamese students will come from California to study at Dordt College. The five already here are looking forward to their arrival.

Christian lawyers, Lutherans, Jewish group back Christian school at high court

NEW YORK, N.Y. (EP) — The Christian Legal Society, Lutheran Church-Missouri Synod, and American Jewish Committee have filed a "friend of the court" brief in a case before the U.S. Supreme Court, arguing that a state may not intrude on a private religious school's decision to dismiss a teacher who has violated that school's basic religious beliefs.

The case, Dayton Christian Schools v. Ohio Civil Rights Commission (OCRC), involves Linda Hoskinson, who taught at the school until she became pregnant and was advised by school officials that she could not renew her contract because of the school's belief that a mother should stay home with her children.

After Hoskinson consulted a lawyer in the matter, she was dismissed for "failure to follow the biblical chain of command," which the school says should include attempts to resolve disputes internally before lawyers are contacted.

The brief asks that the U.S. Supreme Court affirm a decision by a three-judge panel of the U.S. Court of Appeals for the Sixth Circuit. That

panel found that exercise of jurisdiction by the OCRC in this case would violate the establishment and the free exercise clauses of the First Amendment. That court said, "The Dayton Christian School is a pervasively religious school, admits only Christians,

applies religious criteria in hiring faculty, and includes indoctrination of students as a substantial purpose of its existence." The court said the school's religious purpose and nature would be substantially undermined if the school were subjected to OCRC regulation.

College observes day of prayer

GRAND RAPIDS, MI (Calvin College) — Members of a student committee converted the Calvin College, Henry H. Meeter Center (usually used for lectures) into a quiet, walk-in prayer sanctuary on March 12, the Christian Reformed Church Denominational Day of Prayer.

The Student Committee for

Spiritual Renewal, headed by Chaplain Dale Cooper, initiated the idea. Members worked to publicize the occasion, set up dividers in the room to establish some privacy, and set out "prayer cards" — yellow cards for items of praise and thanksgiving, pink cards for items of needs and concerns.

Brain spurts

"[Epstein] found that the brain grows in a series of stages. Eighty-five to 90 per cent of youngsters go through brain growth spurts between the ages of three to 10 months, two to four years, six to eight years, 10 to 12 years, with the final brain growth spurt between 15 and 16 years.

"The more striking period of

slow brain growth, or plateau, falls between the ages of 12 and 14. It would be hard, if not impossible, to master new or higher level cognitive thinking competencies during this period."

Quoted from a paper by Nel Van't Wout, Principal of Liberton Christian School, Dunedin, New Zealand, in the National Union Curriculum Newsletter, Australia.

Convention looks to future

"Christian Education: Pathway to the Future" will be the theme of the 1986 CSI-Association of Christian School Administrators convention at Wheaton College, July 29-31. The theme is based on Jeremiah 29:11 — "For I know the plans I have for you," declares the Lord, "plans to prosper you and not to harm you, plans to give you hope and a future."

Calvin Bremer will deliver the keynote speech. Joel Nederhood will give three

major addresses, and John Hulst will be the inspirational speaker at the closing session.

Ken Swets, CSI's coordinator of field services, notes that other details are being developed and urges principals, board members and other supporters of Christian education to make plans to attend this "forward-looking" convention.

Reprinted from Intercom: News from Christian Schools International.

For the Children's Sake

"Some believe that to secure a 'Christian' education, one has to use Christian textbooks for study. It is a mistake to think that arithmetic problems are more 'Christian' if, for example, the child sticks to measurements of the ark! No, measurement is part of reality, to be studied for its own sake. The child should be put in touch with the best available material in each field. So, the math program we choose will probably have been written by

someone with a quite different religious view from the Christian one. Math does relate to the whole of truth; it has its place. It is like art, music, horticulture, or cooking: the 'Christian-ness' of it lies in itself. We are secure in God's truth, which is a framework into which we can fit all the parts of reality."

Quoted from Susan Schaeffer Macauley's book For the Children's Sake in the National Union Curriculum Newsletter, Australia.

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Calvinist Contact interviews a scientist

Jan Kok
C.C.: *Dr. Baker, we understand that you are a physical chemist, and that you've been moved from the National Research Institute to the Ontario Development Council for a period of two years. Would you tell us why?*
B.: Of course. The provincial government is becoming concerned that the medical profession is acquiring too much influence in Ontario, and it is seeking an alternative route

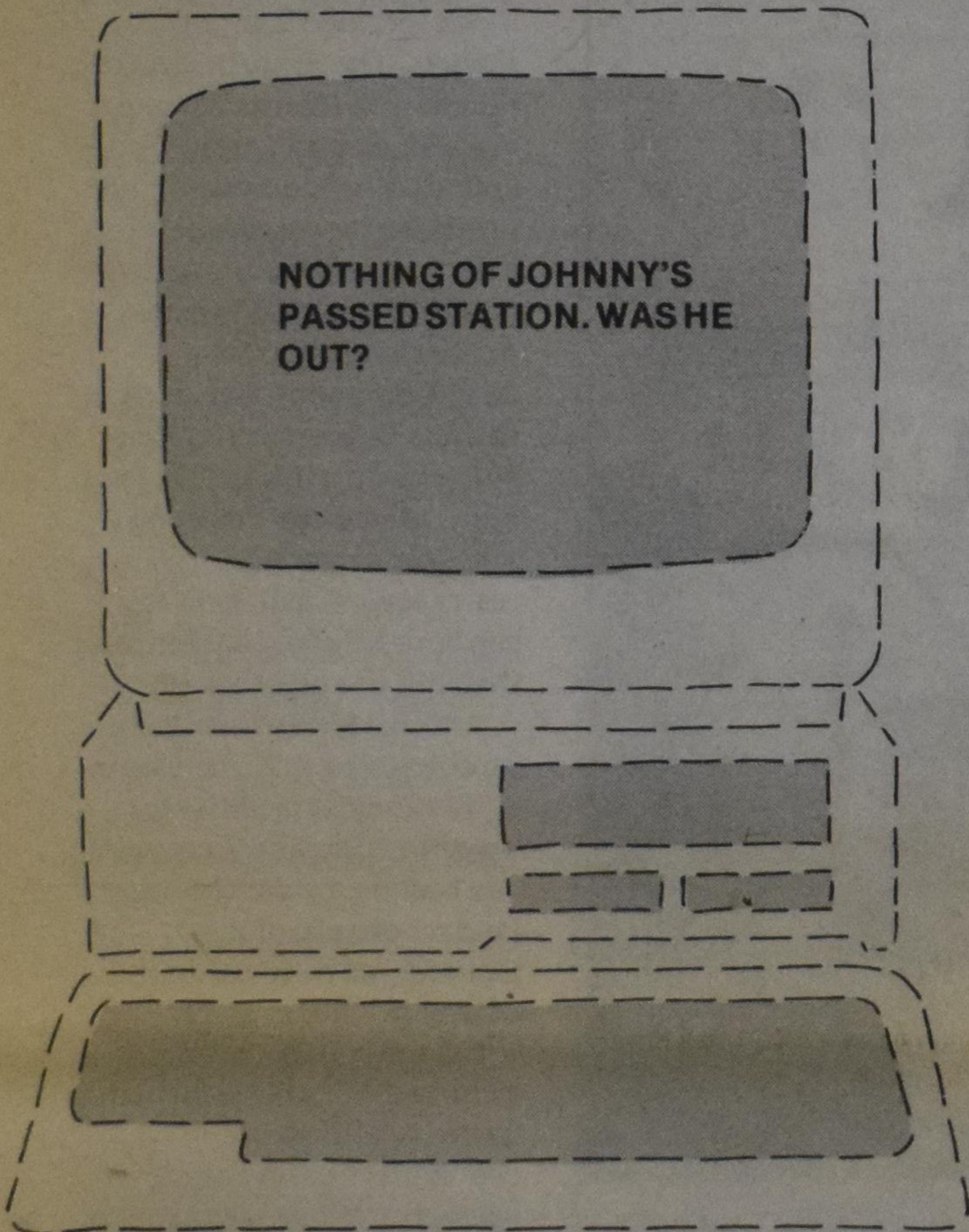
specimen to a doctor?
C.C.: Yes, but ...
B.: A laboratory analyzed your specimen, and, after three days, your doctor prescribed some medicine. We'll develop a system which will do all of that in a minute.
C.C.: *How can this be done?*
B.: A good question. We are beginning to understand that a person's discharge carries not only a chemical signature identifying that person, but also a great wealth of

C.C.: *Where will all this lead to?*
B.: In the short term, a more stable Liberal government. In the longer term, a new market for a \$2,000 device in every house. We believe we are looking at 3,000 new jobs.
C.C.: *That would be marvellous. The last part, I mean.*
B.: I've not quite answered your question. What we are starting to do is analyze chemical data the body provides, and apply specific corrective action when necessary. But a human being, without knowing it, by his movements, for instance, provides a great deal more information that can be used for positive or negative reinforcement of his behaviour patterns ...

C.C.: *I don't like the sound of this ...*
B.: You can't avoid progress. Look, you're in the publishing business, right?
C.C.: *That's right.*
B.: Within 10 years your journal will be transmitted by optical fibres to the computers of your subscribers in a fraction of a second. When they wish to "read" your magazine, they will put on a special helmet which displays an article of their choice on a small screen near the eye. The computer will inform you, the editor, which of the articles your subscribers are reading. Your advertisers will be able to gauge the effectiveness of their ads.
C.C.: *Voortman's Bran Muffins, here we come.*
B.: Pardon me?

C.C.: *Never mind; I'm thinking aloud.*
B.: Glad to hear it. As I was saying, various downstream sensors of the kind I've mentioned will correlate excitement (or the lack of it) with the articles read, and infrared room sensors will pick up any indications of aggressive behaviour. The computer may have to censor articles on specific subjects ...
C.C.: *I already know the kind of article that creates great excitement in some of my readers.*
B.: Oh?
C.C.: *But I just do not like this. It's completely against ...*
B.: As I said, it's on the way. Or would you prefer to have extra billing, and take a week and 30¢ to send your magazine?
C.C.: Yes!

Mr. Kok is a civil servant working in Ottawa.



to public health. Their doing so will occupy me for a while.
C.C.: *How could we possibly replace a doctor?*
B.: We are going to try. To indicate the route we are going to follow, let me remind you of the way a modern car functions. We now have sensors in the exhaust system that determine whether the gas/air ratio is correct, etc. If something is not quite correct, a change is affected immediately. The system is self-regulating.
C.C.: *I understand.*
B.: In exactly the same way, we intend to put sensors in the sewer pipes leaving every house, which will pick up signals that all is well or not well, and immediately, if necessary, apply corrections. No doctor will be required.
C.C.: *Isn't this a bit — uh — messy?*
B.: Have you ever sent a urine

information regarding his bodily functions, and his state of wealth. Various instruments — such as mass spectrographs — are now available for extracting all that information, and we are developing versions of these instruments which are cheap enough for home use. These will then be linked to your home computer, which will do the logical analysis — no easy task — and, if necessary, without a doctor being involved, apply some corrections.
C.C.: *Intriguing, to say the least. Can you give some examples?*
B.: Certainly. First, a simple one. If the computer knows you've been home for 24 hours, and nothing of yours has gone by, it may put bran muffins on your shopping list. Or, if it senses you've not been on your exercise bicycle for a day, it will inquire why not.



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Church

The Reformed Church in America: Still biting the Big Apple

Marian Van Til

QUEENS, New York — It's probably safe to say that many Canadians (and Americans, for that matter) picture New York City as the epitome of "the secular city" — a sprawling, worldly-wise, hard-edged place where it's a fight to hang on to your money and your innocence. It is easy to forget, with that kind of mental picture, that there are thousands of Christians and hundreds of churches in New York, not the least of which are Reformed Churches.

The Reformed presence in New York is a vestige of the city's beginnings as "New Amsterdam," home of Peter Stuyvesant et al. And while that presence today cannot be called overwhelming, it is not absent.

In the Burrough of Queens alone (the city consists of five large burroughs: Queens, Brooklyn, the Bronx, Harlem and the financial and cultural hub — Manhattan) there are 24 Reformed Churches (Reformed Church in America [RCA]). Queens has a population of 1-3/4 million.

Renowned piano builder starts church

One of those churches is Steinway Reformed Church, established in 1879 by the German immigrant who headed the Steinway Piano Company. Herr Steinway helped organize an

independent church, primarily for the benefit of his factory's workers, but that church soon elected to join the Reformed Church.

Today, Steinway Reformed is a small (65 families), aging, but still active congregation whose 47-year-old pastor, Herman De Jong, is not about to let his church "retire."

De Jong, who is also the stated clerk of his classis, admits, "I tend to be a workaholic." But that hard work seems to help keep Steinway a gathering place for the community.

Besides mobilizing others, De Jong's weekly time is divided between pastoral calls (he feels that's one of his strong points), writing sermons and other "office work" (including typing the bulletin and newsletters and "several hours a week on classic work"), and "a lot of janitor and maintenance work." He has been in New York for 22 years and enjoys the city and the church more than ever. And the congregation seems to enjoy him and trust his leadership. ("I've been here so long," he says with a smile, "they know I won't do something crazy.")

De Jong explains that his church has only one service per Sunday and he believes the preaching in that service to be very important. There are also Bible studies and programs for children. "It's important that

they have Bible study," says De Jong.

"We serve"

Largely due to the type of neighbourhood Steinway occupies — most people are either Greek Orthodox or Italian Catholics — Steinway



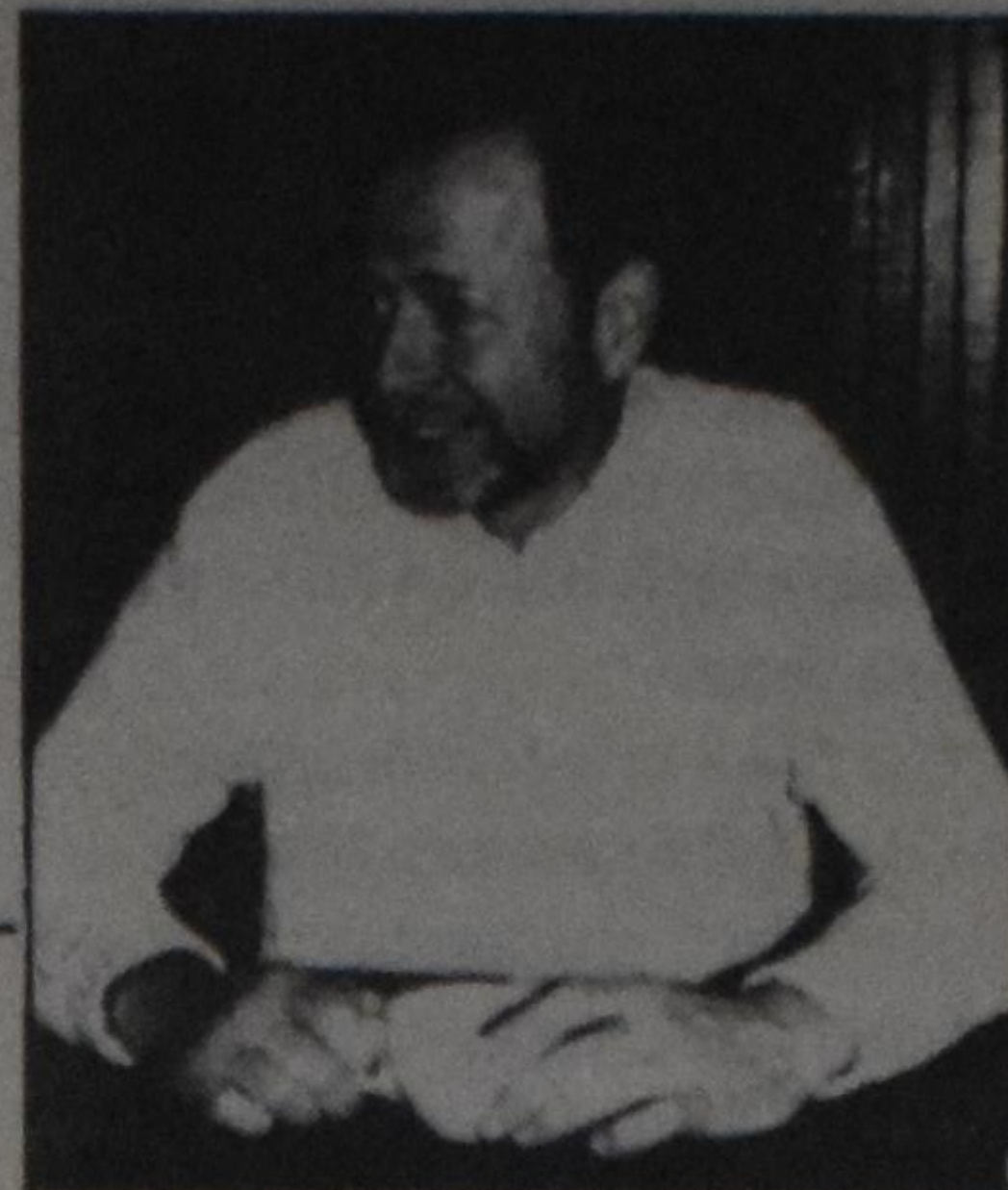
Steinway Reformed Church, Queens, New York. Top: Steinway's pastor, Rev. Herman de Jong.

does not grow much from year to year. De Jong says, "most people who do come will just walk in." He adds, "We place a lot of emphasis on worship. I don't lay claim to be[ing] a great preacher, but we have a solid ministry. We have an outstanding organist and generally people are friendly to strangers. We serve in doing things."

It's clear that the church's social programs and "community service" role are also vital to De Jong and to

other members of the church.

The church has an "extensive social program-for-fun": dinners, dances, barbecues, "to give the [retired] people something to do." About half the participants in such events are from De Jong's church, half are Catholic and Lutheran. Steinway Reformed has become a neighbourhood focal point for the large number of retired people in the area. The Steinway congregation also shares its building on Sundays:



there are both a Korean Baptist and a Protestant Greek congregation (whose pastor was ordained in the RCA) that use the church for services.

Helping the homeless

A church program De Jong considers significant is Steinway's co-operation with the city in providing housing one night a week for a few of New York's homeless men. The men — among the 60,000 homeless people in New York! — are screened from city shelters. The city provides cots, the church offers its basement as a bedroom and provides volunteer "chaperones" and breakfast for the men before they are bused back to a shelter (and the streets). (Most men prefer churches to the dangerous and crowded city shelters, so there are seldom behaviour problems.) De Jong hopes the church's meeting schedule can soon be rearranged so that Steinway can be of help to such men more than just one night a week.

Another kind of community service Steinway is involved in is providing its facilities for "worthy community groups" and hosting regular concerts (and rehearsals) of the Goliards, an early music ensemble.

In a setting like Queens, a Reformed Church could hardly ignore neighbouring denominations, even if it wanted to. When asked why he is Reformed, De Jong's emphasis was somewhat more on "Reformed" as a denomination than "Reformed" as a world-view. He first admitted that he grew up in the RCA in New Sharon, Iowa, but added, "Though I am very denominationally loyal, I consider myself to be very ecumenical." After more thought, he concluded, "I like the theology; I feel comfortable with that. And I like the form of church government. I'm happy with our denomination."

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Christians in Haiti celebrate

PORT-AU-PRINCE, Haiti (EP) — As the people of Haiti celebrate the recent departure of "President-for-Life" Jean-Claude Duvalier, Christians are thanking God for the end of his abuse of power.

"Evangelical Christians are saying it's an answer to years of prayer ... and this is evidence of the power of God. Christians are giving thanks to God for His deliverance. It's like a new wind blowing across the churches in Haiti," said Paul Thomas, director of the Committee on Development and Planning, World Relief's partner in Haiti. World Relief is the emergency aid, development assistance, and refugee service arm of the National

Association of Evangelicals.

A month before Duvalier left his country, evangelical Protestant pastors — from the Council of Evangelical Churches in Haiti — issued a press release calling for more freedom and help for the country's poor.

"The general population knows the stand the evangelicals took ... now people are more open to listening to what we have to say ... I have great hopes and expectations for the future of the evangelical church and the witness of the Gospel in Haiti," says Thomas.

When Duvalier fled his homeland February 6, thousands jammed the streets

celebrating the end of his family's 28 years of oppressive governing. Others looted and rioted after the departure of the 32-year-old president. But Thomas said most Haitians called the chaotic aftermath a welcome relief from the Duvalier family's history of government corruption.

Thomas says that a change in Haiti's government will help World Relief's ministries to the poor. "The political climate was such that we knew we could never make any real progress ... I think now we can really get our programs and projects moving ... A new door has opened for our work here," he says.

Easter

Ralph Heynen

I'd like to talk about "The victory of Easter." There is a little poem that was written in the latter part of the last century that speaks rather beautifully about the victory we have in Christ. It sounds a little bit like Paul's words out of Corinthians. I like this poem written by Henry H. Barstow:

*If Easter be not true,
Then all the lilies low must lie
And Flander's poppies fade
and die.
The Spring must lose her fairest
bloom
For Christ were still within the
tomb
If Easter were not true.*

*If Easter be not true,
Then faith must mount on
broken wing,
Then hope no more immortal
springs
Then love must lose her mighty
urge
Life proves a phantom, death
a dirge,
If Easter be not true.*

*For foolishness the cross to
bear
He died in vain who suffered
there
If Easter be not true.*

*But it is true, and Christ is risen
And mortal spirit from its
prison
Of sin and death with Him may
rise,
Worthwhile the struggle, sure
the prize
Since Easter, yes, it's true!*

I don't think many of us doubt the resurrection of Christ. There are some people who say that He arose, not physically, but in spirit. There are many other theories about the resurrection of Jesus — a dream theory, the swoon theory. But the resurrection has long been a bulwark for the Church. We serve a risen Saviour! We preach a Christ who has conquered sin, death and hell — a victorious Christ!

Conquering self

The real question is: what does it do for our lives that we believe in Easter? I think there are indications that some of us have not really taken the idea of the resurrection power into our own lives. We don't live as victoriously as we ought to. Even as Christians we still have a tendency to live in a selfish, self-centred way without that joy of victory that can so exalt the Christian life.

For example, I think of those people who haven't learned to conquer themselves; that is where the real victory begins. Not out there on some battle field or in some mission post, but right within the depths of our souls. Like the men who went to Emmaus and who had met Jesus. They spoke about burning hearts.

That means of course that we've learned somehow or other to conquer our own nature. Why is it that we often become so angry and don't have better control over our tempers? Why is it that we so

often have thoughts that are profane or impure and that are so unworthy of a Christian? Deep within us are these thoughts that we haven't really laid at the feet of Jesus so that they might become captive to Him. We have to begin *within*. That's where the real victory of the Christian begins. Not out in the distance, but right deep within our own souls. When we

doing so. There have been bomb attacks on abortion clinics in order to show how pro-lifers dislike abortion. We know there is a great deal of wickedness in the human heart.

But are we doing anything positive about it? What about a girl who becomes pregnant? Are we willing to help her and reach out to her and say that we know Christ loves her and



"I think there are indications that some of us have not really taken the idea of the resurrection power into our own lives. We don't live as victoriously as we ought to. Even as Christians we still have a tendency to live in a selfish, self-centered way without that joy of victory that can so exalt the Christian life."

sit back and worry, are anxious, troubled and tense, and suffer from a great deal of stress; possibly we ought to have a little more of the Easter spirit — the victorious spirit of the Christ.

Conquering negativism

Not only do we have to conquer ourselves, but this victorious spirit ought to be more present within the life of the Church. So much of the life of the Church deals with people's sin. Much of the preaching that you hear on T.V. and even from the pulpit is so negative. It tells us about all the things that are wrong in the world. I heard a sermon not too long ago about the evils of abortion. The preacher became rather warm under the collar when he preached about the fact that these little lives were snuffed out and that people were engaged in murder in

doesn't want her to take the life of her baby? Are we willing to set up places where such people can be cared for tenderly and provided for in a way that can lead to a strengthening of their lives so that the idea of having a child can be something that is positive and constructive in their lives. Just being negative does not answer the real question of the Christian victory. Our victory has to be *positive, constructive* — doing something that will help. That's true in every sense in life.

We find people who have committed crimes and we put them behind bars in prison. And I suppose that's the only place that we have where they are safe. But our prisons are just warehouses where people are stored until their sentence is completed or they die. We do so little to reconstruct and rehabilitate these lives. We have found at Pine Rest

Hospital that one of the most effective programs that we have is our Hope Rehab program which has grown by leaps and bounds and been expanded to other areas of the city. People are rehabilitated here. I think that becomes so significant when we think of the victory of Easter — it's positive, it's constructive, it builds up!

Developing enthusiasm

Then I think also that the victorious life is an enthusiastic life. Our church services are not particularly enthusiastic, except may be on Easter Sunday when there is special music and when possibly the children take part in the service. We go home and say it was a marvelous service; it was so filled with enthusiasm. I've preached at a number of churches and you will find people that just mumble the songs and they seem relieved when the service is over. It seems to be sort of a necessary burden. A little enthusiasm in our spiritual life would be good. I'm sure most of us don't go too strongly for shouting "Amen" or "Hallelujah" and all that sort of thing, and I don't believe that's necessarily what enthusiasm means.

The victory of Easter

Illustration: The Angel and the two Marys near the empty tomb. A seventeenth century ceramic tile from the Etchmiadzin Chapel in the St. James Armenian Patriarchate Church. From: Easter, a Pictorial Pilgrimage, Pierre Benoit.

Enthusiasm means that we, within our own hearts, become overflowing with a sense of victory.

Living victoriously — why is it that so many people don't share in that wonderful victory of Easter? Why is it that within the Church there is still so much negativism? I think it is due to the fact that we haven't really fully and truly been raised with Christ. We haven't felt the power of the resurrection of Christ. Paul talks about that in the book of Philippians when he talks about the fact that he wants to have the power of the resurrection of Christ and the fellowship of His suffering. But why does he want it? That he may press onto something higher, something greater, some loftier goal. "I press on toward the prize of the high calling of God in Christ Jesus." That gives a sense of victory!

We are living in a time when there are many people who are treading down difficult paths in their lives. We find people who are unemployed, struggling farmers, people who can't be admitted to hospitals because they don't have the money. That kind of thing makes you wonder what kind of a culture we're living in. Has the spirit of the Good Samaritan left us completely? Or, we think of other countries of the world where people are starving and we send food and money. We do what we can in order to help them, but often not as enthusiastically as we should. Too many people are wondering whether the money and food that is being sent really gets to the people that need it, and it's a good question. But that shouldn't keep us from the spirit of caring.

Easter tells us to live with a sense of victory in our hearts, especially because we can look ahead to the day of that final victory that shall be ours when we will be with Christ, the risen ascended Lord, in glory.

We hope that Easter will be a blessed day for you and that you can rejoice in the resurrection splendor and that you can feel it within your own heart.

Rev. Heynen has been a chaplain at Pine Rest Christian Hospital, Grand Rapids, Michigan, since 1943.

Easter

Golgotha

*In the silent night
Our Lord Jesus cried
Great His agony
All alone was He
No-one to be found
Darkness all around
God-forsakenly
Christ died on the tree.*

*The Anointed-One
All God's glory gone
Holy Spirit filled
Bearing sinners' guilt
Prophet, Priest and King
In His suffering
Of the wrath of God
He relented not.*

*Oh, to understand
I forever lend
Myself totally
As I gaze at Him
Still the view is dim
But the mystery
Of such Love grips me
Overwhelmingly.*

*From each nation people stand
Hand in hand
All around the Cross
Greater than the loss
Of all earthly life
Is their love of God
Sound Alleluia!
Over Golgotha.*

Eline Homan



A Holy Day

Dust and noise
upon the rocky road,
The grey air ominous
with violence.
Even Simon passing by
could not just watch —
The cross became his burden
up the hill.

The tension in the air was thick.
Derision by the guards
And Jewish rulers sneering,
“Do it then! Come down!
If you are God?”

But there were those who knew.
The one thief sensed
his Godliness.
And friends with heavy hearts
stood at a distance.

Where were the mocking voices
when the sun at noon quit shining
And for three long awe-filled hours
darkness settled on the land?

The Son of God died.
The earth shook and trembled!
Rocks split and holy men arose
from opened graves!
The people beat their breasts
and then went home
filled with holy terror!

Christ's death moved earth and hell!

May we greet Easter Day with Holy Awe,
praise and thankfulness,
instead of nonchalance!

Linda Siebenga



Easter fl

Narrator

King Jesus, you rode
What did the people
They threw their co
step by step you rode

Suppose you came like
or San Juan on a ho
would we see you in
among the Fords, the

What banner should
should we go comme
If there were no palm
would our polaroids

King Jesus, you rode
step by step you rode
The difference betwe
is minor compared to

First apostle

It was me, Pete,
the all-American guy
who did him in,
hovering between
pragmatism and neu
He didn't look much
like a success enough
He didn't smile just
to be the first Christ
And then that little
waitress saying you v
with them that time
they said grace befor
the meal. Oh, no,
not me, I'm all
American. E Pluribu
Unum and stuff like

Second Simon

Simple Simon
met a pie man
going to Jerusalem.
The soldiers made
him less serene.
Come here, buddy.
Drag this cross.
Move it, or
we'll get you
nailed.

Narrator

Seven cross-words co
More awesome than
everyone expected a
In the end there seem

Red the sun arose in
Some think that He
while others say to c
was the most positiv

The origin of the w

Evelyn Witter

The English Historian the
Venerable Bede, who lived
from 672 to 735, is our only
source regarding the use of the
word “Easter.”

He wrote that in Britain the
feast was named Easter after
the Anglo-Saxon goddess of

Flashback

into Jerusalem on a donkey.
really expect to see?
on the road and shouted hosanna —
to Golgotha.

his into Vancouver,
lay in Puerto Rico —
our little Honda
Buicks and the buses?

the string across the street,
cial on the television?
branches at hand
to the trick?

into Jerusalem,
to Golgotha.
n the cross and electric chair
the fact that you came.



ality.

ght
n.

ere

hat.

ompleted the long standing puzzle.
the darkness was the silence:
understorm to break.
ed to be some mistake.

he Easter sky.
as really asking why,
ote Psalm twenty-two
thing that he could do.

Frank Sawyer

rd "Easter"

ing, Eostre, whose festival
s celebrated at the vernal
inox. According to legend,
stre opened the gates of
thalla to Baldur, the
rdered Sun God who had
ught light to mankind.
There may also be a
nnection between "Easter"

and the rising of the sun in the
east.
Among the Anglo and
Saxons the months in which
Easter fell was known as
Eastermonath; Ostermonat is
the equivalent German word
today.

The funeral I passed

(1 Cor. 15:55-57)

Good Friday fell — the path ahead,
Carried some mourners from the dead.
They turned from graveyard up the road,
Most heads bowed down. My steps were slowed —
Felt sudden grief for some unknown,
Bereft, small person now alone.
The first man passed, his laughter, talk,
Encompassed me; I felt a shock,
A nameless anger with a face
On whom this death left not a trace.
But then I saw a thick-set man
Look back towards the grave. He ran
A listless hand along his hair.
His eyes were red-rimmed, void and bare
of all the world but that one,
That one behind, the dead, the gone.
Was it his wife, was it his son?
I passed the hearse, began to run,
And running fully realized well,
This person was in Heav'n or hell.
Perhaps I'd passed him on the street,
Looked at his face or at his feet.
For often we, without a glance,
Will pass someone we meet by chance.
I breathed quite deeply for my breath,
Rebelled against the thought of death.
In one split second I'd heard call
The bearers weeping by my pall.
And then it changed, it was my child,
I stood uprooted, weeping wild.
I breathed again — it was a sigh,
How quickly life will pass right by.
Will pass right by? Ah, Christian sing!
Where death, where coffin, is your sting?

C. Farenhorst Praamsma



Illustrations: clock wise from bottom left: "Everyman," Leonard Baskin. Woodcut; "The collapse on the way to the cross," E. Koch. Woodcut; "Alone in this life of snares and malice," George Rouault. Etching; Altur Frontal, Margaret Kaye, Collage on green cotton.

Hands

J. Bruijn

Human hands play an important role in the Passion story. In the second announcement of His Passion, Jesus says to His Disciples: "The Son of Man is going to be betrayed into the hands of men." (Luke 9:44) The Son of Man into the hands of men.

I once saw an image of a human hand in the form of a cactus. Filled with thorns. Wounding, causing pain, leaving scars behind. Fortunately human hands can be different too. Helping and stroking hands; hands which are placed around your shoulders.

But the hands of men in the Passion story are cactus hands.

When David, after the fatal numeration of the people, is allowed to choose which punishment he will receive, he asks if he may fall into the hands of God, whose



compassion is great, but not into the hands of people. He knew from experience that not all hands are Jonathan hands. And with him, there are many who can confirm that. Amnesty International has a few stories to tell. The hands of men are all too often cactus hands.

The Son of Man handed over into the hands of men. Handed over — as if he were a criminal. Handed over into the hands of men — the Son of

Man goes from hand to hand. No one wants to hold on to Him any longer than he has to. You don't want to burn your hands on Him. Pass Him on. From Judas to the chief priests, from the chief priests to Pilate, from Pilate to Herod and so on. Until nobody wants to hold on to Him any longer. Take Him to the cross.

The hands of men. Hands of Judas which accept blood money; hands of the chief priests which tear their clothes; hands of Pilate which he washes in innocence; hands of the bystanders who hit and punch; hands of the soldiers with hammer and nails. In short: cactus hands.

Hands which cause suffering. Hands to which blood clings. The Son of Man handed over into the hands of men. It sounds absurd. We read that the disciples did not understand this word. It's the

world upside down. Men handed over into the hands of the Son of Man: that sounds more appealing. Certainly it does so from out of the background of the Old Testament, where the Son of Man is portrayed as the judge of the world to whom sovereignty is due. (Daniel 7:13,14)

Here we touch on the mystery of the Passion story. Before we are handed over into the hands of the judge of the

world, the opposite takes place first. The Son of Man is handed over into the hands of men.

And when we fall into His hands, we don't fall into cactus hands, but into pierced hands.

Would it be strange if He then asked: May I see your hands for a minute? Cactus hands, or"

The above article was translated from the Dutch by Bert Witvoet. It was taken from Centraal Weekblad, February 28, 1986.

International Christian sports ministry established

NEW BRAUNFELS, Texas (ICSM) — About 60 leaders of church and parachurch sports ministries gathered here recently from around the world in order to create the "International Coalition of Sports Ministers," a non-denominational umbrella organization.

"During the past two decades there has been an explosion in the conversion and growth of athletes professing Christ as Saviour," said Eddy Waxer, a long-time sports minister from key Biscayne Presbyterian Church in Florida, "Paralleling the growth of the number of athletes is the growth of the number of sports-related ministries — both church and parachurch."

"ICSM has been formed with somewhat the same functions as the national religious broadcasters — to act as a catalyst," said David Burnham, appointed Chairman of ICSM and Senior Pastor of Bibletown Church, Florida.

The convention of sports ministers adopted a purpose statement which included the following highlights:

- A desire to promote unity and greater understanding between church and parachurch sports ministries.
- A plan to begin working together on worldwide evangelism projects, i.e. the olympics in Seoul, Korea, that would be too large in scope for any one ministry to handle on its own.
- A major emphasis on building greater awareness among Christians that sports are a viable and effective tool for evangelism and discipleship in building the local church.

"The world is simply sports-crazy. The Superbowl audience size demands \$550,000 for a 30-second commercial. And in world-cup soccer, fans have been known to commit suicide if their team loses," said Waxer, who has spent his life travelling and building sports ministries on every continent, "We have only just begun to tap the potential of church planting and growth through sports — it's a tremendous worldwide bridge to secular mankind — especially in light of the thousands of Christian athletes God is raising up." "This week's resolution to form a coalition is long in the making and is a giant step forward" said Burnham, "We feel God will use this to synergize our effectiveness."

Multiculturalisme betekent zakendoen.

"We moeten proberen wegen te vinden die verzekeren dat alle Canadezen hun economische rol ten volle kunnen spelen, want niet alleen is gelijkheid van kansen een fundamenteel sociaal principe, maar het is ook volstrekt noodzakelijk voor ons economisch welzijn."

Otto Jelinek

Permanente Commissie voor Multiculturalisme,
26 november 1985

De Staatsminister voor Multiculturalisme, de Edelachtbare heer Otto Jelinek, zal gastheer zijn van een Multiculturalisme - en Zakenconferentie in het Metro Convention Centre in Toronto op 11 en 12 april.

De onderwerpen van deze conferentie zullen o.a. zijn:

- Multiculturalisme en Canada's economische ontwikkeling op lange termijn: beleid en vooruitzichten.
- Multiculturalisme en internationale handel: uitdagingen en kansen.
- Multiculturalisme en gelegenheden voor binnenlandse zaken: tourisme en gastvrijheid, communicatie en hogere techniek, ontwikkeling van

kleine bedrijven en investeringskansen.

- Succes verhalen: gunstige gebruikmaking van de multiculturele zakenwereld en hulpbronnen.

- Opzetting van een netwerk: uitbreiding van contacten ter bevordering van productie en diensten.

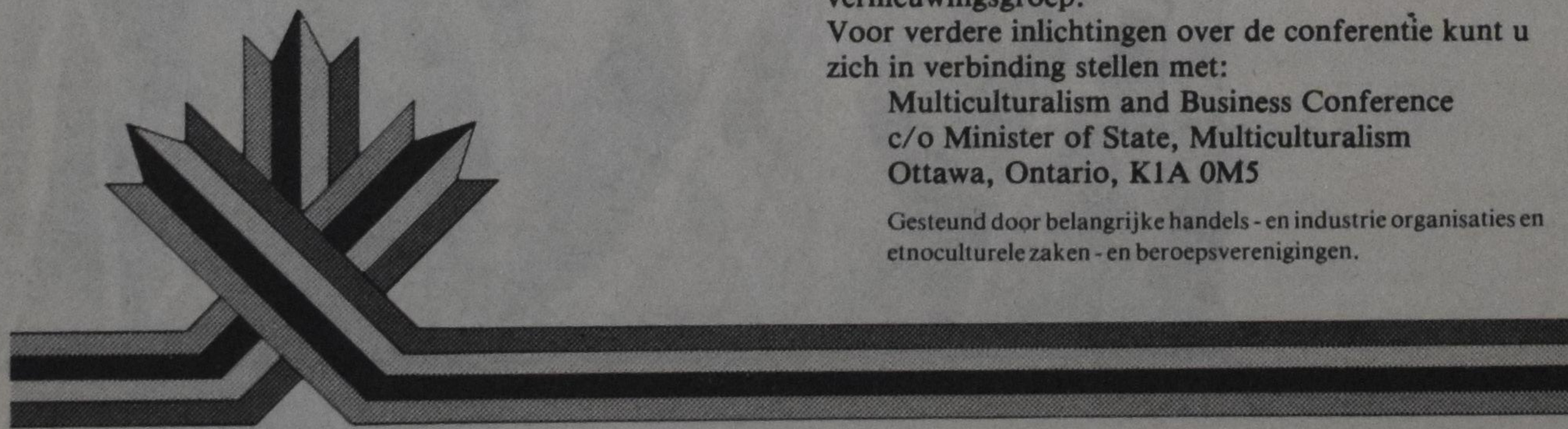
De conferentie zal regerings-, zaken- en beroepsorganisaties bij elkaar brengen met specifieke inlichtingen over programma's en diensten. Minister-President Brian Mulroney zal een toespraak houden gedurende het diner, dat de conferentie zal afsluiten.

De Multiculturalisme - en Zakenconferentie zal u deel maken van Canada's economische vernieuwingsgroep.

Voor verdere inlichtingen over de conferentie kunt u zich in verbinding stellen met:

Multiculturalism and Business Conference
c/o Minister of State, Multiculturalism
Ottawa, Ontario, K1A 0M5

Gesteund door belangrijke handels- en industrie organisaties en etnoculturele zaken- en beroepsverenigingen.



MULTICULTURALISM CANADA



Minister of State
Multiculturalism
Hon. Otto Jelinek

Le ministre d'État au
Multiculturalisme
L'honorable Otto Jelinek

Translated by: Calvinist Contact

Classifieds

Classified Rates	Births	Anniversaries	Anniversaries	Obituaries
Births \$22.00 Marriages & Engagements \$25.00 Anniversaries \$30.00 Obituaries \$30.00 Notes of thanks \$21.00 Birthdays \$20.00 All other one-column classified advertisements: \$7.50 per column inch with a minimum of \$10.00. For letter under box number, \$10.00 extra. Calvinist Contact will not be responsible for any errors due to handwritten or phoned in advertisements.	OTTER: Henry, Annette and big brother Kevin wish to announce the arrival of God's precious gift to us, ERIN KATHERINE. Erin arrived on March 5, 1986, weighing 8 lbs. 13 oz. She is welcomed by grandparents Mr. and Mrs. Wm. de Peuter and Mrs. A. Otter and by great-grandparents Mrs. P. Von Solkema and Mr. and Mrs. J. de Peuter, Sr. Home address: 1975 Rosefield Rd., Unit 33, Pickering, ON L1V 3E3 RIGGS: "Children are a heritage of the Lord." (Psalm 127:3) We, Dave and Nel (nee Groot), give thanks and praise to the Lord for giving us the precious gift of our first child, CHRISTINA MARGARET ("Tina"), born on Saturday, March 8, 1986, weighing 7 lbs. Proud grandparents are Mr. and Mrs. William Riggs, all from Rexdale, Ont. Proud great-grandparents are Mrs. E. Burke of Weston, Ont., and Mr. N. Groot of Brampton, Ont. Address: 28 Genthorn Ave., Rexdale, ON M9W 2S7	 <i>Congratulations to Evert Hendrik and Hendrika Aleida (nee Wubbels) who will celebrate, D.V., their 50th wedding anniversary on March 26, 1986.</i>	Aalten, Byron Center, Gelderland Michigan 1936 March 26 1986 With praise and thanksgiving to God we announce the Golden wedding anniversary of our parents and grandparents, EVERT HENDRIK TE HENNEPE HENDRIKA ALEIDA WUBBELS With love and congratulations from: Bill & Kathy te Hennepe; Mark, Laura, Julie, Melodie — Dorr., MI Dian & Bill Wesselius; Janet, Cornell, Eric, Darren, William, Charles — Shilo, MB Jack & Sherry te Hennepe; Gregory, Pamela, Jennifer — Byron Center, MI 8481 Elkwood Ave., Byron Center, Michigan, 49315 LEONARD and CARRIE VERBEEK 1951 April 3 1986 With thankfulness to our Lord we rejoice with our parents in their 35th wedding anniversary. May God continue to bless them and keep them in the years to come. With love from their children: Peter Lynn Marion Home address: 99 Shendale Dr., Toronto, ON M9W 2B6	"For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison ..." (2 Corinthians 4:17) Early Tuesday morning on March 4, 1986, the Lord, in His infinite wisdom, took unto Himself our wonderful and dearly beloved wife, mother and grandmother, WIJTSKE (Wendy) DE BOER (nee Peterson) at the age of 74 years. Beloved wife of: Rients (Richard) de Boer — Thornhill, Ont. Beloved mother of: Carl & Wilma de Boer — Bramalea, Ont. Jane & Keith de Vries — Wingham, Ont. Jacob de Boer — London, Ont. Carol & Bill Wikkerink — Listowel, Ont. Susan & Martin van Schubert — Ajax, Ont. Beloved grandmother of: Jacquie, Rey, John, Lydia de Boer — Bramalea Jamie, Pamela, Kelly de Boer — London Dave & Irene ten Pas, Ken de Vries — Wingham Address: 705-111 Inverlochy Blvd., Thornhill, ON L3T 3R7 "Out of my bondage, sorrow and night, Jesus, I come, Jesus I come; Into Thy freedom, gladness and light, Jesus, I come to Thee. Out of my sickness into Thy health, Out of my want and into Thy wealth, Out of my sin and into Thyself Jesus, I come to Thee." Suddenly on Friday, March 7, 1986, at Eustus, Florida, our Lord called home our dearly loved son, brother and uncle, FRED HELLEMAN in his 28th year. Beloved son of Dick and Cornelia Helleman. John & Corry de Peuter — Bradford, Ont. Alfred Helleman — Aurora, Ont. Doreen Helleman (sister-in-law) — Aurora, Ont. George & Margaret Van Dyk — Orillia, Ont. Hans & Cindy Helleman — Stoney Creek, Ont. Dick & Sue Helleman — Lindsay, Ont. also survived by 15 nephews and nieces. The funeral service was held on Monday, March 10, 1986, at Springdale Chr. Ref. Church. Rev. Leonard Schalkwyk officiating. Laid to rest at Mount Pleasant Cemetery, Bradford, Ont. "My soul shall be joyful in the Lord." (Psalm 35:9) Corresponding address: D. Helleman, R.R.#2, Bradford, ON L3Z 2A5 Sympathy Resolution The Ladies' Society "Pray and Work" of the First Chr. Ref. Church of Abbotsford, B.C. extends Christian sympathy to Mrs. Grace Ingwersen and family in the passing away of husband and father, Mr. GERRIT INGWERSEN on February 19, 1986. May God grant His grace and comfort through His Word and Spirit in this time of sorrow.
BROERE: With thankfulness to God, the giver and creator of life, we, Pete and Jane (nee Fluit) announce the birth of our son, DAVID PETER, born March 3, 1986, weighing 9 lbs. 11½ oz. He is welcomed by his sisters Jodi and Vicki Lyn. He is the 20th grandchild for Mr. and Mrs. K. Fluit of Fenwick, 10th grandchild for Mr. and Mrs. P. Broere of Hamilton, 45th great-grandchild for Mr. and Mrs. K. Fluit of Shalom Manor, Grimsby and 37th great-grandchild for Mrs. A. Hessels of Beilen, Holland. Home address: 1157 Sunset Dr., Fenwick, ON L0S 1C0 CLIMENHAGE (nee Smit): With much joy and thankfulness to God, we, Len and Margaret, wish to announce the birth of our first-born son, JAMES LEONARD, born March 12, 1986. Third grandchild for John and Joan Smit of Scarborough, Ont., and sixth grandchild for Len and Beth Climenhage of Niagara-on-the-Lake, Ont. 98 Bula Dr., St. Catharines, ON L2N 6R7 DEHAAN: Pete and Grace (nee Veld) give thanks to God for the birth of a second son, JONATHAN DAVID, born on February 28, 1986. A little brother for Ryan. Second grandchild for Mr. and Mrs. Ralph Veld and third grandchild for Mr. and Mrs. John DeHaan. R.R.#2, Smithville, ON L0R 2A0. DYKSTRA-JOFFERS: With praise and thanks to God, we, John and Glenda, are pleased to announce the birth of our third child, a son, MITCHELL RYAN, born March 5, 1986, weighing 7 lbs. 12 ozs. A brother for Janine and Corey. Fourth grandchild for Mr. and Mrs. Wytse Dykstra of Thunder Bay, Ont., and 12th grandchild for Mr. and Mrs. Pieter Joffers also of Thunder Bay, Ont. 84 McKibbin St., Thunder Bay, ON P7B 4B2 DYKXHOORN: Charlie and Irene thank God for the precious gift of a healthy little girl, SANDRA LOUISE, born March 2, 1986, weighing 9 lbs. 4 oz. She is a little sister for Daniel. Sandra is the 11th grandchild for Mr. and Mrs. Ivan Vander Deen of Strathroy, and fifth grandchild for Mr. Lou Dykxhoorn of Springfield. She is another great-grandchild for Mr. and Mrs. Rienk Feddema of Strathroy, Mr. and Mrs. Ray Wymenga of St. Thomas and Mrs. N. Dykxhoorn of Aylmer. R.R.#1, Springfield, ON N0L 2J0 KLAZINGA: We, John and Joanne, welcome with joyful and thankful hearts, giving praise to our Lord for entrusting in our care, our first child, a dear son, ADAM JOHN, on January 28, 1986. Sharing in our joy, Adam is a 10th grandchild for and Mrs. Stuart Wildschut, Sarnia, Ont., and fifth grandchild for Mr. and Mrs. Stewart Klazinga, Sarnia, Ont. Great-grandson for Mrs. Harmina Koop-Berends, Opende, Gron., The Netherlands, and Mr. and Mrs. Klaas Venhuizen, Strathroy, Ont. Address: 666 Broadway St., Box 18, Wyoming, ON N0N 1T0	JELTE and JOHANNA AGES (nee van Eerden) On Wednesday, March 26, 1986, D.V., Jelte and Johanna Ages will celebrate their 40th wedding anniversary at home with family and friends. "Unless the Lord builds the house, those who build it labour in vain." (Psalm 127:1) We thank the Lord for the blessings our parents have brought to their children and grandchildren. Joanne & Bert van Lange; Monica, Kristen, Jolene Jerry & Margaret Ages; Jeremy, Erin, Steven, Paul Anne-Marie & Peter van der Maas; Johanna, Mark, Caitlin An open house will be held on Saturday, March 29, from 2 to 4 p.m. at 2471 Islington Ave., Rexdale. Kingston Grimsby 1951 April 8 1986 "Yet it did not fail, because it had its foundations on the rock." (Matt. 7:25b) With thankfulness to God, we wish to announce the 35th wedding anniversary of our parents and grandparents, DERK and RENKE BOSCH (nee Vandermeer) With love from your children and grandchildren: John & Corinne Bosch; Erin, Crystal, Laura — Grimsby, Ont. Sylvia & Peter Meindersma; Renee, Monique, Paula — Binbrook, Ont. Richard — Hamilton, Ont. Robert — Fruitland, Ont. Home address: 57 Elm Tree Road West, Grimsby, ON L3M 4E7 With praise and thanksgiving to God, we celebrated with our parents, DIRK and REINA MOSSELMAN their 35th wedding anniversary on Friday, March 21, 1986. May the Lord bless you for many more years to come. With love from your children and grandchildren: Hilda & Doug Bach; Christopher, Stephanie — Seaforth, Ont. Cecil & Alida Mosselman; Scott, Lee-Anne, Jennifer — Hamilton, Ont. Richard Mosselman — Saskatoon, Sask. Marion & Wolfgang Becker — Kitchener, Ont. Mailing address: 85 Scenic Dr., Kitchener, ON N2A 2P7	Uithuizen, Gr. Zephyr, Holland Ontario 1961 April 14 1986 Wedding text: "The eternal God is your dwelling place and underneath are the everlasting arms." (Deut. 33:27a) With praise and thanks to God, we wish to announce the 25th wedding anniversary of our parents, PIETER GERHARD and PETRONELLA RYZEBOL (nee Bylsma) May God continue to bless you and keep you in His care for many more years. Congratulations and love from your children: Dianne & Alan Roberts — Willowdale Ben & Debbie Ryzebol — Willowdale John — at home Glenn — at home Tricia — at home An open invitation is hereby extended to their relatives and friends to come together for an evening of celebration on Friday, April 18, 1986, at 7:30 p.m., in the Mount Albert Community Centre, Main St., Mount Albert. Home address: R.R.#1, Zephyr, ON L0E 1T0	Obituaries "But thanks be to God, who gives us the victory, through our Lord Jesus Christ." (1 Cor. 15:57) At His time on March 14, 1986, the Lord took home, still suddenly after a lengthy illness our dearly beloved sister, sister-in-law and aunt, TRUUS BOSMAN (nee Meyer) Dear sister and sister-in-law of: Corrie & Cor Spanjersberg — Assen, Holland Hielke & Martje Meyer — Uithuizermeeden, Holland Tryn & Simon Van Dyk — Baflo, Holland Ge & Jelle Van Dyk — Anneveensekanaal, Holland Clarence (deceased) & Janny Meyer — Abbotsford, B.C. Toni & Sid Ryzebol — R.R.#1, Laurel, Ont. Gert Jan & Diny Meyer — Uithuizermeeden, Holland nieces and nephews. We pray that the Lord comfort and strengthen Ronald, Janet and Peter. Looking for a teaching position? Check our classifieds.	For Sale For sale in Strathroy, Ont.: Bakery. European-style pastries, imports and meats. A nice family project with a good return. Easy terms. Owner has other interests but is willing to train new owner. Phone: (519) 245-5450 eve.; (519) 264-2638 days.

Classifieds

Obituaries	Employment Wanted	Accommodation	Vacations	Summer Job Market
ROELOFJESMID-Huisman Psalm 121. On March 5, 1986, the Lord took to Himself our dear wife, mother, grandmother and great grandmother, Roelofje Smid-Huisman of Richmond, B.C., at the age of 82 years. She will be missed by her loving husband John. Her four sons: Frank & his wife Tina — Richmond, B.C. George & his wife Ria — Edmonton, Alta. Sidney & his wife Carrie — Winnipeg, Man. Herman — Burnaby, B.C. her three daughters: Grace & her husband Ted Roersma — Edson, Alta. Audrey & her husband Ray Nouta — Edmonton, Alta. Hennie & her husband Don Nickoriuk — Rimbey, Alta. 24 grandchildren and 16 great-grandchildren, one brother and one sister in The Netherlands. Funeral services were held on Monday, March 10, at the Richmond Chr. Ref. Church. Rev. John Ooms officiated. Home address: 7451 Afton Dr., Richmond, B.C. V7A 1A2	18-year-old young man from Holland is looking for a job on a modern dairy farm. Fully experienced, also with machinery. Available May, June and July. Please call (519) 752-0662. 25 years of professional qualifications in management of data processing, finances and accounting, personnel and office administration and systems development and implementation in the banking, construction and manufacturing industry. Career summary and references available on request. Reply to Box 2418, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3	Expo 86 Vancouver For rent completely self-contained furnished spacious room with private bathroom in new home; maximum 2 persons, no pets, non-smokers only. \$35.00 per day or \$225.00 per week. Phone area code (604) 946-9964.	Lang's Resort and Campgrounds Rice Lake Reasonable cottages and campgrounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1986. <i>Write or phone for brochure:</i> Lang's Resort and Campgrounds R.R.#3, Roseneath, ON K0K 2X0 Phone: (416) 352-2308	Students hurry! ...and place your FREE ad here. HAMILTON: Responsible grade 9 girl would like to babysit or be a mother's helper in your home, for a few days a week. I will also do any other odd jobs you might have. Hamilton, Ont. Mohawk and Garth area call 389-2012 "Wendy."
	For Sale <i>Van Toen en Nu een gezellig dichtbundeltje, met knipsels bij de auteur Lini R. Grol. Stuur \$5.50 + \$1.00 voor post naar Lini R. Grol, 1431 Pelham St., Fonthill, ON L0S 1E0</i> ORGAN FOR SALE "Gilbransen" Like new condition. Two full keyboards and full pedal. \$5,500.00. Mississauga, Ont.; (416) 848-2861.	Vacations * Airconditioning * Waterbeds * T.V. * 26 units TUDOR LODGE MOTEL 1665 London Rd., Sarnia, Ontario N7T 7H2 "It's been our pleasure" Jerry and Frances Hettinga Phone 542-7716 FALCON LODGE Family resort with housekeeping facilities. Please phone collect or write for brochure to Ton or Cathy Struyk. Falcon Rd. Huntsville, ON P0A 1K0 Tel: (705) 789-2603 Sandy Bay Cottages Rice Lake, Ont. "A family resort" Come and enjoy all the improvements we have made over the past four years. Comfortable house-keeping cottages, sandy beach, children's programs, rec. hall, store, boats and motors. Inquire about our off-season vacation packages. Call or write for brochure and newsletter: Art & Sue Breeze, R.R.#1, Hastings, ON K0L 1Y0; Tel: 1-705-696-2951.	Teachers AGASSIZ, B.C.: Agassiz Christian School invites applications for a definite opening in the primary grades for the 1986/87 school year. Applications are also invited for a definite part-time position in intermediate French. Please send applications, resume, and/or inquiries to: Mr. Rick Esselink, Principal, Agassiz Christian School, Box 323, Agassiz, B.C. V0M 1A0; Tel: (604) 796-9310 (school) or (604) 796-3209 (residence). AYLMER: Immanuel Christian School invites applications for 2 possible teaching positions — 1 in the junior grades and 1 in special education/remedial (including principal's relief). Both positions would involve the teaching of French with the additional ability to teach music a definite asset. Send application and resume to: Andy Vanderploeg, Principal, 75 Caverly Rd., Aylmer, ON N5H 2P6. BELLEVILLE: Belleville District Christian School has a possible teaching position in the primary grades for the next 1986-87 school year. Please forward letters of application to Mr. M. VanDyk, c/o Belleville District Chr. School, R.R.#5, Belleville, ON K8N 4Z5. Tel. (613) 962-7849. BOWMANVILLE: Durham Christian School in Bowmanville invites applications for a French teacher and/or instrumental music teacher for the 1986/87 school year. Send applications to Ren Siebenga, R.R.#1, Bowmanville, L1C 3K2 BRAMPTON: John Knox Christian School invites applications for a possible opening in the primary grades for the 1986/87 school year. Please send application with the resume to the principal: Mr. I. Witteveen, John Knox Christian School, 82 McLaughlin Rd., S., Brampton, ON L6Y 2C7; tel: (416) 451-3236. BROCKVILLE: John Knox Christian School invites applications for a teaching principal and a qualified teacher for its grades 1,2,3 class, for September, 1986. Special ed and French an asset. Please send resume and letters of application to: Mr. H. Somers, Principal, at 137 Pearl St., East, Brockville, ON K6V 1R2. Tel: (613) 345-1101. BRANTFORD: Brantford Christian School invites applications for possible openings in grades 1/2 and grades 7/8 for the 1986-1987 school year. Please send letters of application to Mr. Chris VanderVeen, Principal, Brantford Christian School, 7 Calvin St., Brantford, ON N3S 3E4. Telephone: (519) 752-0433. CAMBRIDGE: Cambridge Christian School invites applications for a position in the junior grades for the 86/87 school year. Send letters of application and resume to: Peter Van Dyken, Principal, Cambridge Christian School, 191 Meyers Rd., Cambridge, ON N1R 7H3; (519) 623-2261.	Teachers CHATHAM: <i>Small is Beautiful</i> We may be small but we can offer you: * active students * challenging work * good facilities * dedicated supporters * a committed, hard-working, and congenial staff. <i>We're interested in you if you:</i> — want to serve the Lord in teaching — have a reformational world view and vision — are, or want to become, a good teacher. We have a possible opening, possibly part-time, in Physical Education, Art <i>Send applications, including qualifications, experience, and references to:</i> Herman Proper, Principal Chatham District Chr. Secondary School, 90 Park Ave., E., Chatham, On N7M 3V4; phone: (519) 352-4591 (school) or 354-3021 (home) COBOURG: Experienced teachers needed for possible openings in K through 6. Please send resume to Henry Lise, Principal of Northumberland Christian School, R.R.#5, Cobourg, ON K9A 4J8; Tel. 416-372-8766. DRAYTON: Calvin Chr. School will have one definite (due to growth) and one possible opening in the primary division and a possible opening in the junior division for the 1986/1987 school year. Drayton is a rural community located about ½ hr. from Kitchener/Waterloo. Please direct letters of inquiry to Mr. A.J. VanderStoel, Principal, Box 141, Drayton, ON N0G 1P0; tel: (519) 638-2935. DUNDAS: Calvin Christian School invites applications for possible openings in the primary and junior grades. Calvin Christian School is in its 25th year of providing Christian education and is centrally located in the Golden Horseshoe. Please send your applications along with your resume and statement of faith to: Garry Glasbergen, Principal, Calvin Christian School, R.R.#2, Dundas, ON L9H 5E2; Tel: 1-416-627-1411 (school), 1-416-689-6259 (home).
Help Wanted A single person wanted on a dairy farm. Room and board provided. (519) 523-9610. Greenhouse worker wanted at rose growing operation. Peter Bulk, R.R.#2, 1278 Cataract Rd., Welland, ON L3B 5N5. Tel: 384-9559. Help wanted for dairy farm in north-western Ontario; house available; year-round employment for right person; wage negotiable. Rick Boersma, Road 1, Stratton, ON P0W 1N0; (807) 483-5393. Christian person, with agricultural experience, required for dairy, beef and hog farm. Good housing near town, steady employment. Mechanical inclination helpful; requires cooperation with others. Must be willing to supply references. Contact: Harold Schmidt, Box 130, Baden, ON N0B 1G0 or call: (519) 634-5300.		Help Wanted		
Real Estate  Stanley Vandergoot M.L.S. Realtor 1849 Dundas St., London, Ontario N5W 3E6 Bus: (519) 451-3680 Res: (519) 672-2283 		Georgetown District Christian School <i>requires a</i> Christian School Promoter Our objective is to promote Christian Education in our community with the aim of increasing enrolment in our school. We are looking for an enthusiastic Christian individual whose responsibilities include: ■ aiding in the development and distribution of promotional literature ■ establishing contacts with and interviewing parents of prospective students ■ planning and coordinating special promotional events <i>Employment to commence May 1986 and end August 1986.</i> Please send resumes to: Mr. Farley Charles Chairman Promotion Committee c/o Georgetown District Christian School R.R.#1, Georgetown, ON, Canada L7G 4S4 Phone: 1-416-877-3931 after 6 p.m.		
ADA REALTY LTD. 3412- 102 Ave. Edmonton, AB T5W 0A3 Tel. 471-1814 Sid Vandermeulen Contact us first when you think of moving to Edmonton and district. <i>Het vertrouwde adres.</i> C.C. makes a nice gift.		REDEEMER COLLEGE invites applications for a position as Assistant in Biology and Greenhouse Operation (This could be filled with two part-time appointments or one full-time appointment.) Retirees are encouraged to apply for the greenhouse position. Requirements: ability for independent work; for <i>greenhouse operator:</i> demonstrable experience in greenhouse operation and cultivation of exotic and wild plants; for <i>biology lab assistant:</i> M.Sc. or B.Sc., or equivalent in biology, demonstrable ability in preparing and teaching undergraduate lab courses such as botany, zoology, cell biology, genetics, and animal care. Three letters of reference along with curriculum vitae should be sent to: Dr. James R. Payton, Jr., Academic Dean Redeemer College 467 Beach Boulevard Hamilton, Ontario L8H 6W8 (416) 549-8024 Closing date for applications: May 1, 1986		

Classifieds

Teachers	Teachers	Teachers	Teachers	Teachers
FRUITLAND: John Knox Memorial Christian School invites teacher applications in the following areas. A part-time (70%) position in the lower elementary levels as well as a part-time (50%) position in remedial education and a possible full-time grade 7 position are available. Please contact: Mr. J. de Jager, Principal, Box 27, Fruitland, ON L0R 1L0 GUELPH: John Calvin Christian School situated in a beautiful university setting invites applications for openings in the grades 1 & 2 class, part-time special ed and principal's relief (80%). There is also a possible kindergarten opening. Send inquiries and applications to: Jake Vriend, John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8 or call: (519) 824-8860 (school) or (519) 836-6507 (home).	HOUSTON, B.C.: Houston Christian School Society invites applications for the following positions: principal, math teacher, grades 7-10, grade 5/6 teacher and possible lower elementary teacher. The Houston Christian School is located in the beautiful Bulkley Valley in central B.C. Contact the principal: Mr. H. VanderMeer, Box 237, Houston, B.C. V0J 1Z0; tel: (604) 845-7736 (school) or 845-7907 (home). KITCHENER-WATERLOO: Laurentian Hills Christian School invites applications for a grade 1-2 teacher for the 86-87 school year only, while our present teacher takes an educational leave. Please send your application to: L.H.C.S., c/o John De Schiffart, 10 Thorn Ridge Cresc., Kitchener, ON N2N 4W1.	NEERLANDIA: Neerlandia School, Alberta, invites applications for the following 3½ openings for the 1986-87 school year. Grade 1, grade 4, language arts (grades 6-10), ½ time position (fine arts, grades 7-10, plus some elementary courses.) Send applications to Dr. H. Treleaven, Supt., County of Barrhead, #11, Barrhead, AB T0G 0E0 and to John Piers, Principal, Box 89, Neerlandia, AB T0G 1R0. Phone: (403) 674-4308 (home) 674-5581 (school). ORANGEVILLE: The Orangeville Christian School has possible openings in grade 5/6, part-time remedial and for a teaching principal for the upcoming school year. We are a small school (four full-time teachers) with an enthusiastic staff and a good support community. We are looking for like-minded teachers with a background in French and/or music for our grade 5/6 position. For the teaching principal position we are looking for experienced teachers who also have a strong interest or experience in administration. Inquiries and applications should be directed to: Mr. R. Duggan, Principal, Orangeville Christian School, Box 176, Orangeville, ON L9W 2Z6 or phone (519) 941-3381. OSGOODE, Ont.: Community Christian School, in the Nation's Capitol Region, needs a half-time French teacher for 45 students, grades 1-8. Send applications and inquiries to: Mr. B. Bronsema, Principal, CCSA, Box 540, Metcalfe, ON K0A 2P0. Phone: (613) 821-3669 (school), (613) 821-2123 (home). OSHAWA: Immanuel Christian School invites applications for openings in grades 3-4 and 7-8. We are looking for teachers with backgrounds in art, music, phys. ed. and science. Please forward resume, transcripts, record of experience and references to Mr. Peter VanManen, Principal, Immanuel Christian School, 849 Rossland Rd., W., Oshawa, ON L1H 7K4	RED DEER, ALTA.: Red Deer Christian School invites applications for the primary grades. (ECS-3) (definite grade 1 vacancy). Please forward a resume, credentials and references to: Mr. D. Plantinga, Red Deer Chr. School, 14 McVicar St., Red Deer, AB T4N 0M2; (403) 346-5795. ST. THOMAS: Ebenezer Christian School invites applications for a position in the primary grades. Duties to begin with the 1986 school year. An interest in special education and remedial would be an asset. Send letters of application to: Mrs. Linda Vannoord, Sec. of Ed. Committee, c/o Ebenezer Chr. School, 77 Fairview Ave., St. Thomas, ON N5R 4X7; Tel: (519) 633-0690 (school) or (519) 631-4064 (home). STRATFORD: Stratford & District Christian School invites applications for an opening for teaching principal. Please send resume to Chairman of the Board, Sid Vanderheide, R.R.#2, Mitchell, ON N0K 1N0 or phone (519) 393-5520. TERRACE, B.C.: Terrace Centennial Christian, an interdenominational school serving grades K-7, located in the beautiful Skeena Valley, is accepting applications for a teaching principal for the 1986-87 school year. We are looking for an experienced, committed Christian teacher and/or administrator who is able to give leadership in our school and community. Inquiries including a resume should be directed: Ed De Walle, Board President, 4626 Munthe Ave., Terrace, B.C. V8G 2H8. Phone: (604) 635-2092. VANCOUVER, B.C.: Vancouver Christian Elementary School, 5621 Killarney St., Vancouver, B.C. V5R 3W4 has an opening at the kindergarten level. Inquiries to: Ron Donkersloot (604) 435-3113.	WASAGA BEACH: SilverCrest Christian School, located in the beautiful surroundings of Wasaga Beach invites applications for possible openings in the primary grades for the 1986/87 school year. A part-time position in elementary French is also available. Wasaga Beach is located about ½ hour from Collingwood and Barrie. Please send applications with resume to the principal: Miss Val Morrison, SilverCrest Christian School, (Zoo Park Rd.), R.R.#2, Wasaga Beach, ON L0L 2P0. WILLIAMSBURG: Our school will be in need of a teacher for a combined grade 5 & 6 class by September, 1986. Preference will be given to those who have a working knowledge of French and are able to teach music. Please send your application to the principal, Timothy Christian School, Williamsburg, ON K0C 2H0 (613) 535-2687. WOODSTOCK: John Knox Christian School of Woodstock will be in need of a grade 2 and 4 teacher for the 1986/1987 school year. Please send letter of application and resume to the school. Mr. R. VanderPloeg, Principal, P.O. Box 243, 800 Juliana Dr., Woodstock, ON N4S 7W8. Phone: (519) 539-1492 (school) or (519) 539-2117 (principal's residence). WYOMING: John Knox Christian School will have an opening for a teacher or teachers who will teach grade 5 every morning and/or grade 7 & 8 for 3 afternoons a week. Ability to teach French a necessity. We also have a possible opening for a grade 5/6 teacher. Please send resume to: William Hordyk, Principal, Box 81, Wyoming, ON N0N 1T0; (519) 845-3112.

Medicine Hat Christian School

Due to further expansion and expected vacancies in the schoolyear 1986-87, our inter-denominational school from kindergarten to grade 9 invites applications from qualified teachers in the following areas:

Kindergarten

half time

Primary

two or possibly three positions. Applicants with strong Christian commitments and a major interest in music are especially invited to apply.

Our brand new facilities will be located in Medicine Hat's newest surveyed area.

You are invited to send application, resume, and transcripts to:

Mr. William Slofstra, Principal

Medicine Hat Christian School

318 - 8th Street, N.E., Medicine Hat, Alberta T1A 5R6

ABBOTSFORD CHRISTIAN SCHOOLS

invite applications for the position of

Elementary Principal

■ K-7 250 students

■ Some teaching duties

Secondary positions

Applications are invited for possible secondary positions in:

■ industrial education

■ commerce

■ science

■ band/music

Send application with statement of faith, resume and references to:

Education Committee

Abbotsford Christian School

Box 157, Abbotsford, B.C.

V2S 4N8

(604) 859-5528

EDMONTON CHRISTIAN SCHOOLS

Our system is now inviting inquiries and applications for teaching positions for the 1986-1987 school year.

Possible teaching positions open in:

Elementary

Intermediate

Junior High

Senior High

The four schools in our system have a diversified teaching staff, teaching students from grade K-12, with the added services of a curriculum coordinator and resource teachers.

This, combined with a progressive board, challenging and supporting the teaching staff to work out an educational experience which more clearly reflects Christ's claim on all of life and creation, allows for personal and professional growth.

Educators interested in joining a school community which seriously reflects upon its educational perspectives are invited to contact:

H.P. Visscher

14345 - McQueen Road, Edmonton, Alberta T5N 3L5

Tel.: (403) 455-8515

NEWMARKET: The Holland Marsh District Christian School invites applications for possible openings in the primary grades for the 1986/87 school year. There will also be a vacancy for a grade 6/7 position. Applicants with strengths in music, French, physical education and remedial are especially encouraged to apply. Please send applications with resume to the principal: Mr. H. Vandervecht, The Holland Marsh Dist. Chr. School, R.R.#2, Newmarket, ON L3Y 4V9; (416) 775-3701 (school) or (416) 775-2645 (home).

ST. CATHARINES: Beacon Christian High School invites applications for a one-year position in English/math; due to a one-year leave of absence. Other possible openings are in the math, science, computer, business and geography subjects for the 1986-87 school year. Please send letters of application, resume and/or inquiries to the principal: Mr. H. Kater, Beacon Christian High School, 2 O'Malley Dr., St. Catharines, ON L2N 6N7. Deadline for applications is March 15, 1986.

SARNIA: Lambton Christian High School solicits applications for a teaching vacancy in mathematics/computer and a science teacher. Please send applications including qualifications, experience and references to: Mr. W. Drost, Principal, c/o Lambton Christian High School at 295 Essex St., Sarnia, ON N7T 4S3. Telephone: area code (519) 337-9122.

Victoria, B.C.:

Pacific Christian School

(K-12, 610 students)

Enthusiastic, committed Christian teachers, interested in teaching in an interdenominational environment are asked to submit applications as soon as possible for the following positions:

Elementary: 3 positions, grade 4, 7 and 6/7 split
Secondary: 3 positions, ability and willingness to teach in two of the following areas: social studies, science, math, P.E., Bible, music.

Send resume to:

Mr. R. Sutton, Headmaster

Pacific Christian School

671 Agnes St., Victoria, BC V8Z 2E7

"You are the salt of the earth." - Mt. 5:13
How do you keep your savor? By making yourself useful to the Lord! One great way to serve Him is with a job in a Christian organization.

Is God calling you to use your skills for Him full-time? Contact Inter Cristo for leads on selected openings in over 2,000 Christian ministries, missions, schools, camps, and local churches. Thousands of career and short-term positions are available now, coast-to-coast and around the world.

CALL TOLL-FREE: (800) 426-1342.
(AK, HI, WA, CANADA: (206) 546-7330).



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Seattle, WA 98133

a division of CRUSA

Please send me information on "jobs for people with savor."

Name

Address

City

State

Zip

I saw this ad in (Publication)

Events

Flights to the Coffee Break Convention

can be secured out of Detroit on Monday, August 4, 4:05 or 7:30 p.m., for \$303; or Tuesday, August 5, 9:40 a.m. for \$283 (U.S. dollars). Reserve soon with Witte Travel: 616-942-5112, while rates are holding. Deadline for convention registration is June 1.

ISRAEL TOUR SPECIAL

WITH
Pastor Henry Lunshof
Nov. 10-22, 1986

An exciting tour of Israel, visiting all the highlights. Holland extension/stop-over allowed.

For full details write or phone

Co-host Ben Smidstra
6120 Wabukayne Crt.
Mississauga, ON
L5N 2B2
tel. res. 821-2979
bus. 826-0016



A Valentine Travel Tour Special.

Christian films gaining recognition

MINNEAPOLIS, Minn. (WEIS) — Christian films are attracting larger audiences in the secular theatres. The current release of World Wide Pictures' "Cry From the Mountain," drew the third largest audiences of any film during its recent opening week in Los Angeles. A similar response greeted the release in 1985 of "The Prodigal" in England. That film was the top attraction in the provincial cities of England for several consecutive weeks last summer.

Since its inception in 1949, World Wide Pictures, a subsidiary of the Billy Graham Evangelistic Association, has produced about 25 full-length films and many other productions. More than 100-million people around the world have viewed those films which have been translated into 17 languages.

Calvinist Contact urges readers who would like to see "Cry From the Mountain" to ask their local theatre managers to get the film. Given the film's record in attracting audiences, theatres (who are, of course, interested in profits) cannot say such a film would be a money-loser for them. MVT.

**Why not place a free
announcement in our
Calendar of Events?**

200 Male Voices ALL-ONTARIO MALE CHORUS FESTIVAL

**"Collegium Musicum" presents
FESTIVAL OF SACRED MUSIC
APRIL 5, 1986, 7:30 P.M.**

Choirs will perform individually and
as a massed choir

Participating are choirs from:

Chatham	Sarnia	St. Thomas
Hamilton	Burlington	St. Catharines

A FINE EVENING OF LISTENING AND SINGING

Location: Covenant Chr. Ref. Church
278 Parnell Rd.
St. Catharines, Ont.

Tickets: 4.00 per person

For tickets contact your local male chorus members or call:

Mike Bylsma (416) 935-8629
or **John Dykstra (416) 934-0409**

No tickets at the door. Get your tickets early!!!

Racom Tour with a Purpose

May 7 - 10

Price: \$285.⁰⁰

ITINERARY

Grand Rapids: Calvin College with Calvin College Band and the Women's Chorus in the Fine Arts Center; tour of Denominational Buildings and tour of Pine Rest.

Chicago: Back to God Hour headquarters (see your world-wide Radio & TV broadcast)

Holland, MI: the Pillar Church (Van Raalte Church); Racom presentation; Dutch Village; Wooden Shoe Factory.

Tour includes:

Transportation, lodging, 1 cont. breakfast, 2 lunches, 3 dinners, admission to Dutch Village, Concert of Calvin College, medical insurance.

Hosts:

Mr. and Mrs. Jack Thalen
For reservations call or write:

Mr. and Mrs. Jack Thalen
82 Cedar St.
Guelph, ON
N1G 1C5
519-824-7637

or **Mrs. Willie Kooy**
519-821-8693
Make cheques payable to:
Racom Tours

Attention Frisians

Last chance, after almost two decades, the Jarvis Frisian Drama Club will present their final performance. Be sure not to miss this three act play, "Ulbe wist it wol," on the following dates:

Friday, April 11, at 8 p.m. — Knox Chr. School, Bowmanville

Saturday, April 12, at 7:30 p.m. — Vineland Public School

Wednesday, April 16, at 8 p.m. — Adelaide McDonald School
Highway 22, Strathroy

Friday, April 18, at 8 p.m. — Toronto District Chr. Highschool,
Woodbridge

Saturday, April 19, at 7:30 p.m. — Jarvis District Chr. School

For more information call:

Bev Slofstra at (519) 587-2162

Faith Active in Politics

A political policy conference for Ontario Christians. Issues for discussion include:

- Social assistance
- Criminal justice
- Native rights
- Nuclear energy
- Independent schools
- The elderly
- Justice for the unborn and their parents

John Knox Christian School
82 McLaughlin Rd. S.
Brampton

Saturday, April 12, 10 a.m.
\$10 registration fee includes lunch

For more information:

Citizens for Public Justice
229 College St., Toronto
ON M5T 1R4 (979-2443)

CAMP SHALOM

SUMMER CAMPS 1986

Week 1 July 7-12	Grades 4,5
Week 2 July 14-19	Grades 6, 7
Week 3 July 21-26	Grades 8, 9
Week 4 July 28 - August 2	Special Week
Week 5 August 4-9	Grades 4, 5
Week 6 August 11-16	Grades 6, 7
Week 7 August 18-23	Grades 8, 9
Week 9 August 25-30	Grades 10, 11, 12

During the special week we will open our doors to handicap campers between the ages of 10 and 20; we will offer a wilderness camp which includes a three day canoe trip down the Grand River, and we will offer a program for campers who wish to concentrate on developing athletic skills. The wilderness camp and the athletic camp is set up for grades 7, 8, 9 and 10.

COST

The cost for a regular week of camping is \$99.00 (\$94.00 if registered by May 15, 1986) with discounts of \$5.00 for a second member of the family and \$10.00 for each additional member of the same family.

ALGONQUIN CANOE TRIP

July 14-21, 1986

Grades 10 and over

Cost: \$145.00 per person

FAMILY CAMP

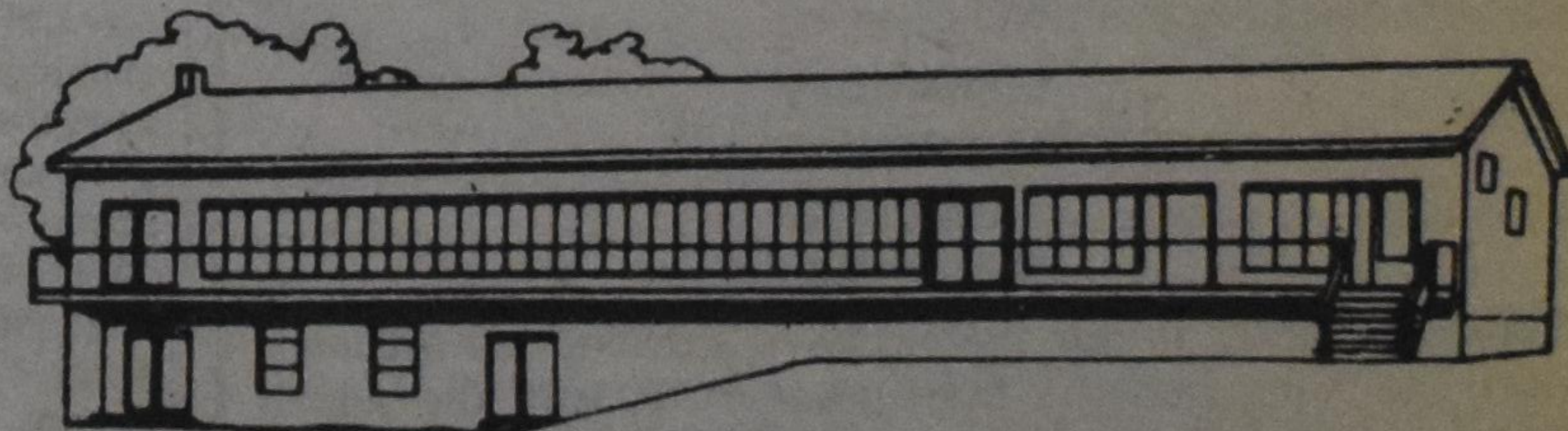
There will be three opportunities for Family Camping at Camp Shalom during 1986. The dates for these family camps are as follows:

June 27, 28, 29, 30

August 1, 2, 3, 4

August 29, 30, 31 and September 1

The cost for these weekends are \$25.00 if preregistered; otherwise it is \$30.00.



INQUIRIES

For brochures and registration please contact:
Camp Shalom Summer Camps
R.R. No. 4
Cambridge, Ontario N1R 5S5
Telephone: (519) 623-4860

Director: Rev. Siebrand Wilts

A Ministry of the Reformed Church in America.

CALENDAR OF EVENTS

- Mar. 27
- Christian Farmers Federation of Ontario invites you to attend the Provincial Board meeting in the Georgetown CRC. From 10 a.m. to 4 p.m. For info. call CFFO office: (519) 837-1620.
- Mar. 28
- "Kom nu met zang" — Hollandse Samenzang. Join us for a wonderful evening of singing hymns and psalms in Dutch at Immanuel CRC, Mohawk & 5th West, Hamilton, Ont., starts at 7:30 p.m.
- Mar. 28
- Annual Good Friday Concert by Christian Choir "New Life" at Maranatha CRC, St. Catharines, Ont. at 8 p.m.
- Mar. 28-29
- Lent and Easter Concerts by Adoramus and Maranatha Choirs under the direction of John Hunse.
Mar. 28: Caledonia Presb. Church, 117 Argyle St. N., Caledonia, Ont., at 8 p.m.
Mar. 29: First CRC (181 Charlton), Hamilton, Ont., at 8 p.m.
- Mar. 28
- Easter Concert by the Brampton Chr. Choral Society "Praise the Lord" directed by W. Hoekstra. Organist: Andre Knevel at 8 p.m. in the Second CRC, Steeles Ave., Brampton, Ont.
- Apr. 1
- Eastern Canada Ministers' Conference at Redeemer College, Hamilton, Ont.
- Apr. 4
- Artists' Day at Redeemer College, Hamilton, Ont.
- Apr. 4-12
- Andre Knevel Second Annual Western Tour:
Apr. 4: Queen's Ave. United Church, New Westminster, B.C.; 8 p.m.; Apr. 5: Can. Ref. Church, Abbotsford, B.C., 8 p.m.; Apr. 7: All Saints' Cathedral, Edmonton, Alta., 8 p.m.; Apr. 8: Gaetz United Church, Red Deer, Alta., 8 p.m.; Apr. 9: St. Matthew Roman Catholic Church, Rocky Mtn. House, Alta., 8 p.m.; Apr. 11: Maranatha CRC, Lethbridge, Alta., 8 p.m.
Apr. 12: Emmanuel CRC, Calgary, Alta., 8 p.m.
Fryske Youn yn Sarnia yn de Chr. Skoalle, 1273 Exmouth St., Sarnia, Ont., 8 ure.
- Apr. 4
- 25th anniversary of Agassiz Chr. Ref. Church. Former members, friends and pastors are invited. For info. contact: Mrs. J. te Brinke, 5058 Limbert Rd., R.R.#1, Agassiz, B.C. V0M 1A0. Phone: (604) 796-9143.
- Apr. 5
- All-Ontario Male Chorus Festival at Covenant CRC, Parnell Rd., St. Catharines, Ont. Starts 7:30 p.m. Participating are choirs from Chatham, Sarnia, St. Thomas, Hamilton, Burlington and St. Catharines. Tickets \$4.00 per person. Contact your local male chorus members.
- Apr. 5
- Redeemer College Choir in concert, conducted by Marian Van Til, at 8 p.m., in the First CRC, Kitchener, Ont. No admission charge.
- Apr. 6
- Spring Concert at 8 p.m. in the CRC, Caverly and South St., Aylmer, Ont. Participating choirs are: Ingersoll CRC Choir, Bel Canto Chr. Choral Society from London and the Shining Lights Choir from Aylmer, Ont.
- Apr. 8-9
- The Dutch 7 group of musicians and soloists with Renata Heemskerk will be performing at the following places:
Apr. 8: Willowdale United Church, 379 Kenneth Ave., Toronto, Ont., at 8:15 p.m.
Apr. 9: Central Presb. Church, corner Charlton & Carolina Sts., Hamilton, Ont., at 8:15 p.m. Tickets at the door.
- Apr. 11-12
- Concerts by St. Thomas & District Male Choir "Crescendo."
Apr. 11: Alliston CRC at 8 p.m.; Apr. 12: Holland Chr. Homes in Brampton, Ont., at 2:30 p.m.; Apr. 12: Faith CRC, Burlington, Ont., at 8 p.m.
- Apr. 11
- Back to God Hour Rally at 7:30 p.m., East CRC, Strathroy, Ont. Speaker: Rev. Juan Boonstra. Topic: Harvest Days in Latin America.
- Apr. 11-19
- Jarvis Frisian Drama Club will present a three-act play "Ulbe wist it wol" as follows:
Apr. 11: Knox Chr. School, Bowmanville, Ont., at 8 p.m.
Apr. 12: Vineland Public School, Vineland, Ont., at 7:30 p.m.
Apr. 16: Adelaide McDonald School, Strathroy, Ont., at 8 p.m.
Apr. 18: TDCH in Woodbridge, Ont., at 8 p.m.
Apr. 19: Christian School, Jarvis, Ont., at 7:30 p.m.
- Apr. 12
- Ontario-wide CPJ's members' meeting to decide on responses to letters from Premier Peterson, Larry Grossman, and Bob Rae on abortion, education, housing and social policies. Location: John Knox Christian School, Brampton, Ont. For more information, contact CPJ (416) 979-2443.
- Apr. 12
- Back to God Hour Rally at 7:30 p.m., First CRC, St. Thomas, Ont. Combined choirs consisting of: Chr. Ref. Choir of Ingersoll; Shining Lights of Aylmer; Bell Canto of London; Gospel Group Country Crusaders, under the direction of Neila Lawson. Speaker: Rev. Juan Boonstra. Topic: Harvest Days in Latin America.
- Apr. 12
- Single's Fellowship Day at Bethel CRC, London, Ont. Theme: "Singles in the Image of God." Cost: \$30.00. Register before Mar. 29 and write to: Singles' Fellowship Day, 246 Burnside Dr., London, ON N5V 1B9.
- Apr. 12
- 1986 Spring Choral Festival of the Woodstock CRCs, Woodstock Immanuel Ref. Church and Stratford CRC. Special music by "Bonds of Love" at 8 p.m., in the Maranatha CRC, corner of Hwy. 59 and 401, Woodstock, Ont.
- Apr. 13
- Combined worship service in the Park St. United Church, Chatham, Ont., at 7:30 p.m. Music: Calvary Chr. Ref. Choir. Speaker: Juan Boonstra. Topic: Preaching the Love of God.
- Apr. 18
- Public meeting sponsored by the Board of Concerned Members of Classis Chatham. Starts at 8 p.m. in the East CRC, Strathroy, Ont. Speaker: Rev. Nick Cornelisse. Topic: "The nature and extent of the ecumenical calling of the church."
- Apr. 19
- 34th Annual CLAC Convention in Silverthorn Collegiate, 291 Mill Rd., Etobicoke/Toronto, Ont. Registration at 9 a.m. Key-note speaker: Dr. Clark Pinnoch. Topic: "CLAC — Pillar in a Free Society."
- Apr. 20
- Spring Concert by the Laudate Dominum Choir of Chatham, assisted by the Crescendo Male Choir of St. Thomas, at 8 p.m., in Park St. United Church, Chatham, Ont. Free admission.

Philippines praised for peaceful change

NEW YORK, N.Y. (EP) — The relatively peaceful transition of power in the Philippines from former president Ferdinand Marcos to newly-elected president Corazon C. Aquino was hailed by religious leaders in the U.S.

In a statement welcoming the Philippines' new Aquino government, the Rev. Arie Brouwer, general secretary of the National Council of Churches of Christ in the U.S.A. (NCCC), hailed "this affirmation of the democratic participation of the people." Brouwer also commended the U.S. administration's "efforts to minimize violence in these last few critical days and the prompt statement by the secretary of state, George Schultz, recognizing this new legitimate government."

Noting "the intimate, often dominant, relationship of American political, military and economic power in the Philippines over this last century," Brouwer also reiterated the council's concern "that American power not be used to intervene in any way which would stifle the full, free participation of all sectors of Filipino society in determining democratically their own destiny."

Brouwer's statement was sent by telex February 25 to Bishop LaVerne D. Mercado, general secretary of the National Council of Churches in the Philippines.

The Mennonite Central Committee sent a cable to the Aquino government February 28, to thank the Filipino people for "showing us an inspiring way to walk toward a non-violent world."

The cable told Aquino that "we rededicate ourselves to praying and ... building the climate among our people and our governments in North America that will allow ... you and your remarkable people to continue on this inspiring journey toward peace and social justice."

MCC workers in Manila reported that it was "People's Power" — bare hands against the tanks of Marcos — that turned the tide. A February 14 statement by the Catholic Bishops Conference of the Philippines urging nonviolent demonstrations has also been cited as a vital influence in the nonviolent change.

Southern Baptist missionaries in the Philippines have expressed optimism regarding the new Aquino government. SBC mission chairman Les Hill says there is no indication that Aquino's government will be less tolerant of missions work than was the Marcos government, and he cites religious activity as a factor in the peaceful transition of power.

"There have been a great deal of prayer meetings, both Catholic and Protestant, since the first of the year," he said. "It is valid, I think, to say what is happening may well be the answer to that kind of prayer. The people attribute what is going on to their Christianity."

The "Laudate Dominum Choir"
of Chatham
will have an anniversary celebration with a dinner
on Friday, May 30th
and a Grand Choral Concert
on Saturday, May 31st.
If anyone who was a choir member during the past 25 years did not receive a membership form please write to:
Mrs. Anne Koomans
264 Indian Creek Rd. East, Chatham, ON N7M 5J6
Phone: 519-352-0943

VISIT MEXICO
October 17-24, 1986
See Mexico from a Missionary Perspective
Church Planting — Bible Distribution — Translation
Mexico City, Acapulco and surrounding area,
the Pyramids, quaint Indian villages,
worship with a native church
Tour leader:
Rev. Chester Schemper, Latin American
Co-ordinator of the World Home Bible League
Cost: \$950.00 p.p. ex. tor.
Please write for complete information and reservations as soon as possible.
Mrs. Christine McDougall
World Home Bible League of Canada
Box 524, Stn. "A"
Weston, Ontario M9N 3N3
Tel: (416) 741-2140

Let's Play Chess P. Layer

WHERE IS THE DEFENSE?
The following is a game played in the 1967 Interzonal Tournament between B. Fisher (future champion) and Barczay (at that time a young Hungarian). Notice how easily White trades Black's defensive pieces and still leaves lots of attacking power for himself!

White (Fisher)	Black (Barczay)
Roy Lopez Opening	
1. P-K4	P-K4;
2. N-KB3,	N-QB3;
3. B-N5,	P-QR3;
4. B-R4,	N-B3;
5. 0-0,	B-K2;
6. R-K1,	P-QN4;
7. B-N3,	P-Q3;
8. P-B3,	0-0;
9. P-KR3,	N-N1;
10. P-Q4,	QN-Q2;
11. N-R4,	PxP;
12. PxP,	N-N3;
14. P-K5,	N-K5;
15. QN-Q2,	NxN; Defender #1
16. BxN,	B-KN4;
17. B-B2,	BxB; Defender #2
18. QxB,	R-B1;
19. P-QN3,	N-Q2;
20. P-K6,	PxP;
21. RxP,	P-B4;
22. B-R5,	QxB;
	Defenders #3 & #4
23. RxB,	Q-Q1;
24. N-N5	Resigns
White Threatened: 25. QxP mate,	
If 25. ..., N-B3 or P-N3 then	
26. R-KN7 ch., KxR	
27. N-K6 and 28. NxQ. or 26. ..., K-R1;	
27. RxP ch., and Q-N6 mate.	

Advertising Deadlines			
Dated	Mailed	Display	Classified
Fri. Apr. 4	Tues. Apr. 1	Wed. Mar. 26-8:30a.m.	Thurs. Mar. 27-8:30a.m.
Fri. Apr. 11	Tues. Apr. 8	Wed. Apr. 2-8:30a.m.	Thurs. Apr. 3-8:30a.m.
Fri. Apr. 18	Tues. Apr. 15	Wed. Apr. 9-8:30a.m.	Thurs. Apr. 10-8:30a.m.

Wachter bij het graf

Ik weet wel dat ze mij nog steeds bedreigen,
maar nu ik sterf komt niets er meer op aan.
Nu wil ik zeggen wat ik moest verzwijgen,
dan kan ik rustig tot mijn vaad'ren gaan.

Ik stond op wacht, met andere soldaten,
bij 't graf van Jezus, die gekruiste Jood.
We hielden 't graf voortdurend in de gaten,
al wist ik niet waarom, want Hij was dood.

Wel scheen 't dat Hij gezegd had bij Zijn leven
dat Hij weer op zou staan vanuit het graf,
maar op z'n minst vond ik het overdreven
dat een Romein gehoor aan zoiets gaf.

Zo'n nacht duurt lang, ik stond mij te vervelen,
en hoopte heim'lijk op een zwaardgevecht.
Er was een kans dat men het lijk zou stelen:
dit had de commandant althans gezegd.

Maar er gebeurde niets, tot het begon te dagen.
Nog weet ik niet wat er nu eerder was:
het vallen van de steen, of het gedragen
geluid van duizend voeten op het gras.

De grond bewoog, alsof de aarde zuchtte.
Een bliksemflits! Een donderslag weerklonk.
Ik zag nog dat de andere wachters vluchtten
maar ik keek naar de open grafspelonk.

Hij kwam, en lichtte als het ochtendgloren
en als een bloem die juichend opengaat.
Hij was volmaakt, als uit Gods schoot geboren,
Zijn ogen blonken als de dageraad.

Toen ging ik heen, maar in de stad gekomen
geloofde men geen woord van mijn verhaal.
Men smaalde dat Zijn lijk was weggenomen
terwijl wij wachters sliepen, allemaal.

Men bood mij geld, als ik dit rond wou strooien:
dat ik gedroomd had ginder bij het graf.
Voor geld ging ik mijn eer te grabbel gooien,
maar van die Jezus kwam ik nooit meer af.

Ik weet het, het was laf dat geld te kiezen
en met een leugen 't leven door te gaan.
Nu echter heb ik niets meer te verliezen,
nu zeg ik het: Toch is Hij opgestaan!

E. Ijskes-Kooger
Uit: *Een fluit van riet*



En in dien nacht vingen zij niets

Toen zij, als hongerenden naar de spijs,
Wachtten naar de opstanding van den Heer,
Trokken zij naar het Galilese meer,
Dat Hij hun weer als vroeger zou verrijzen.

En Petrus zei: laat ons de zeilen hijsen!
En 's nachts staken zij af. Maar keer op keer
Zonk tevergeefs hun net in 't donker neer,
Totdat het lege morgenlicht ging grijzen.

Toen verscheen Jezus voor hen op de oever
En heeft de plaats gewezen waar zij vingen,
En plots sleepte het net zwaar door het diep.

En Petrus hief het hoofd, staande te loever,
Alsof een haan de dag kwam openzingen,
En hij herkende weer dat Hij hem riep.

Muus Jacobse
Uit: *Bijbelse Gedichten*

Pasen

Dit is de wondere
Werkdag des Heren,
Rustdag voor mensen
Na eeuwen van strijd.
Jubelt nu hemelen,
Schitter nu, zonneglans,
Christus is opgestaan
In heerlijkheid.

Centenaarszwaar lag
De blinkende grafsteen,
Niet te verwrikken
Door mensenhand,
Gods vinger wenkte;
De grafkuil sprong open
Christus is opgestaan.
Zijn Woord gestand.

IJz'ren soldaten
Met lansen en zwaarden
Vormden een grimmig-
Gesloten cordon.
De hemel bliksemde,
De aarde beefde.
Christus is opgestaan
Die overwon.

De steen was mijn zonde.
De ijz'ren soldaten
Waren mijn driften
Als jachthonden fel.
De hemel verjoeg ze,
De hemel verzoende ze.
Christus is opgestaan,
Verwonnen de hel.

Christus, mijn Koning,
Stort in mij nieuw leven.
Ge weet het, hoe spoedig
Mijn liefde verflauwt.
Bewaar me voor angst
Voor machten en mensen.
Ge zijt immers opgestaan
Ook voor mijn behoud!
Louis Praamsma
1910-1984

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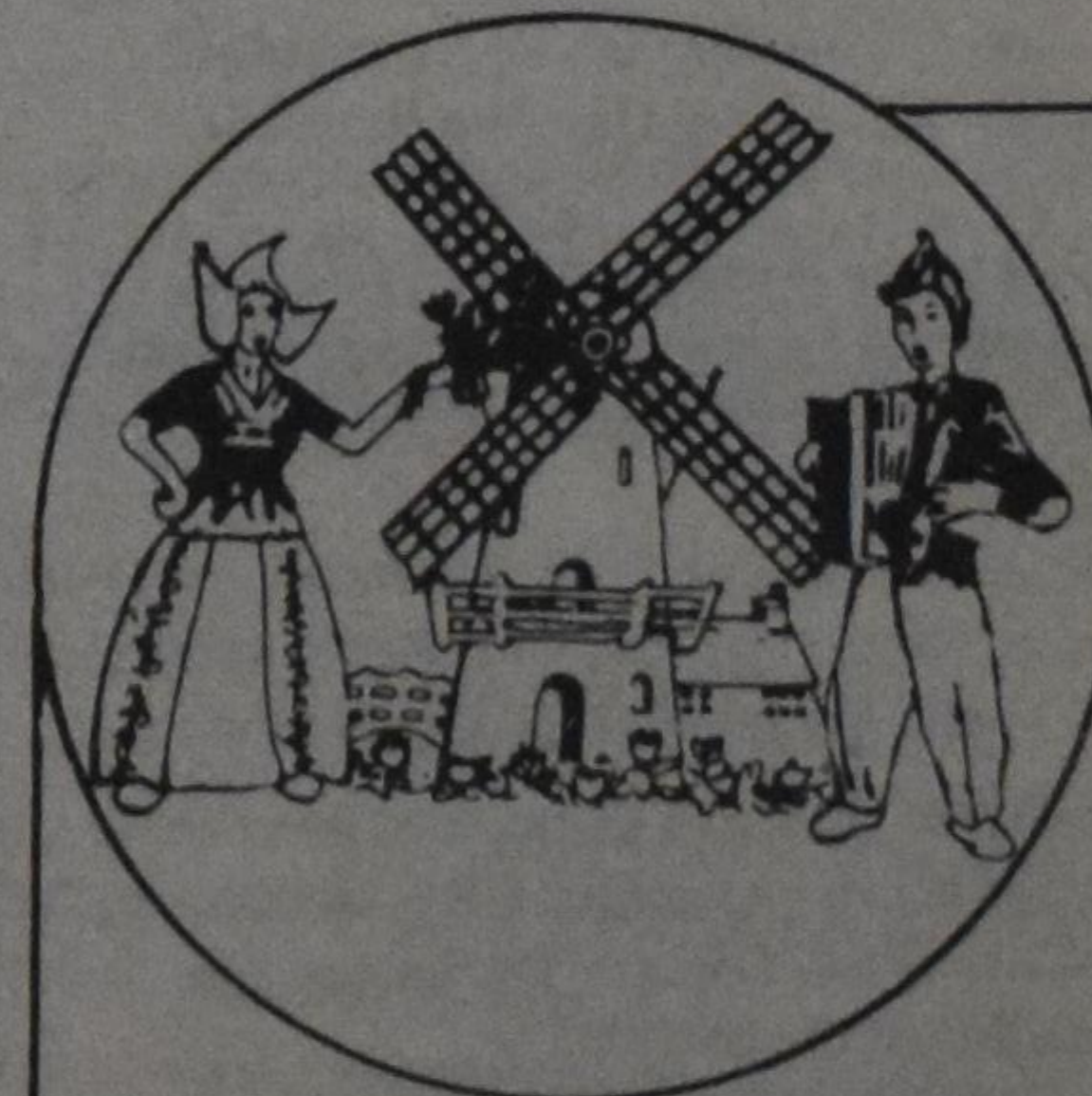
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Als je 't mij
vraagt ...

Syrt Wolters

Dit is nu eens geen vraag die mij gesteld is. Me dunkt, iedereen die mijn stukjes gelezen heeft over de laatste jaren heeft daaromtrent vast geen twijfel. Inderdaad ben ik nog een meelevend lid van onze christelijke school vereniging, ondanks mijn 74 jaar. Maar als ik zo om me heen kijk, dan treft het me dat velen van mijn leeftijdgenoten geen lid meer zijn. Daarom ga ik nu een vraag stellen aan u, de oudere generatie: Bent u nog wel lid van de christelijke school vereniging?

Ik weet van sommigen die al lang geen lid meer zijn; eigenlijk al sinds het laatste kind uit het gezin van school is heeft men het lidmaatschap laten verlopen. Ze bezoeken ook geen ledenvergadering meer. En het duurt niet lang of men weet niet meer hoe het met de school gaat.

Eerlijkheidshalve moet ik er bij zeggen dat ik nog een 16-jarige op school heb. Men zou kunnen zeggen dat ik er nog direct belang bij heb. Maar afgezien daarvan, als God me het leven spaart hoop ik een meelevend lid te blijven.

Van belang voor de samenleving

Waarom? Omdat ik ook daarin graag wil beleven wat ik belijd: Dat de christelijke school van groot belang is voor de uitbreiding van het koninkrijk van Jezus Christus. Omdat ik belijd, zoals het uitgedrukt staat in de grondslag van onze vereniging, dat, hoewel de ouders de eerst verantwoordelijke personen zijn voor het stichten en instandhouden van christelijke scholen, de gehele christelijke gemeenschap verantwoordelijk is voor de bevordering van dat koninkrijk.

Tenslotte is een goede christelijke school van geweldig veel belang voor de gehele samenleving. Het is één van de belangrijke dingen waarin we een lichtend licht en een zoutend zout in de wereld kunnen zijn. Daarom vind ik het zo jammer dat er maar betrekkelijk weinig ouderen zijn die nog steeds lid zijn, nog altijd op vergaderingen komen en, als het op beslissingen aankomt, hun stem laten meespreken in het voor of tegen zijn van een voorstel.

We moeten niet vergeten dat onze scholen voornamelijk gesticht zijn door Gereformeerden en orthodox Hervormden van Nederland, die met zich meebrachten een calvinistische levens- en wereldbeschouwing. In de meeste gevallen werden onze scholen bekeken als een 'hollandse eigenzinnigheid.'

Onze medeburgers, christenen inclus, vonden het maar fanatiek en wel een beetje anti-canadees. Maar dat is in de meeste van onze scholen wel wat anders geworden. Mede doordat de openbare school veel van haar populariteit heeft verloren, toonden onze evangelische medechristenen interesse in onze scholen.

En daar is, dunkt mij, geen bezwaar tegen, zolang we maar duidelijk maken dat iedereen welkom is onder de termen van onze grondslag. We mogen dan onze theologische verschillen

Bent u wel lid van de plaatselijke christelijke schoolvereniging?

hebben, zolang deze niet de essentiële belijdenisstukken weerspreken, en men van ganser harte onze conseqwenties van onze belijdenis voor onderwijs wil onderschrijven en aanvaarden. Dit wil niet zeggen dat er geen moeilijkheden kunnen opdagen. Het kan en het wil.

Blijf lid

Daarom is het zo belangrijk dat onze oudere mensen, de oorspronkelijke stichters van onze christelijke scholen, nog een levendige belangstelling tonen in het wel en wee van hun plaatselijke school. Daarom:

Blijf lid; blijf uw school steunen met uw dagelijks gebed en uw regelmatige financiële bijdragen, maar vooral: Kom naar de vergaderingen. Neem deel aan de besprekingen. Laat uw waarschuwend stem horen als u denkt dat dat nodig is. Geef ook uw bemoediging als de jongere generatie te veel beren op de weg ziet of teveel opziet tegen de hoge kosten en te weinig op de beloften des Heren.

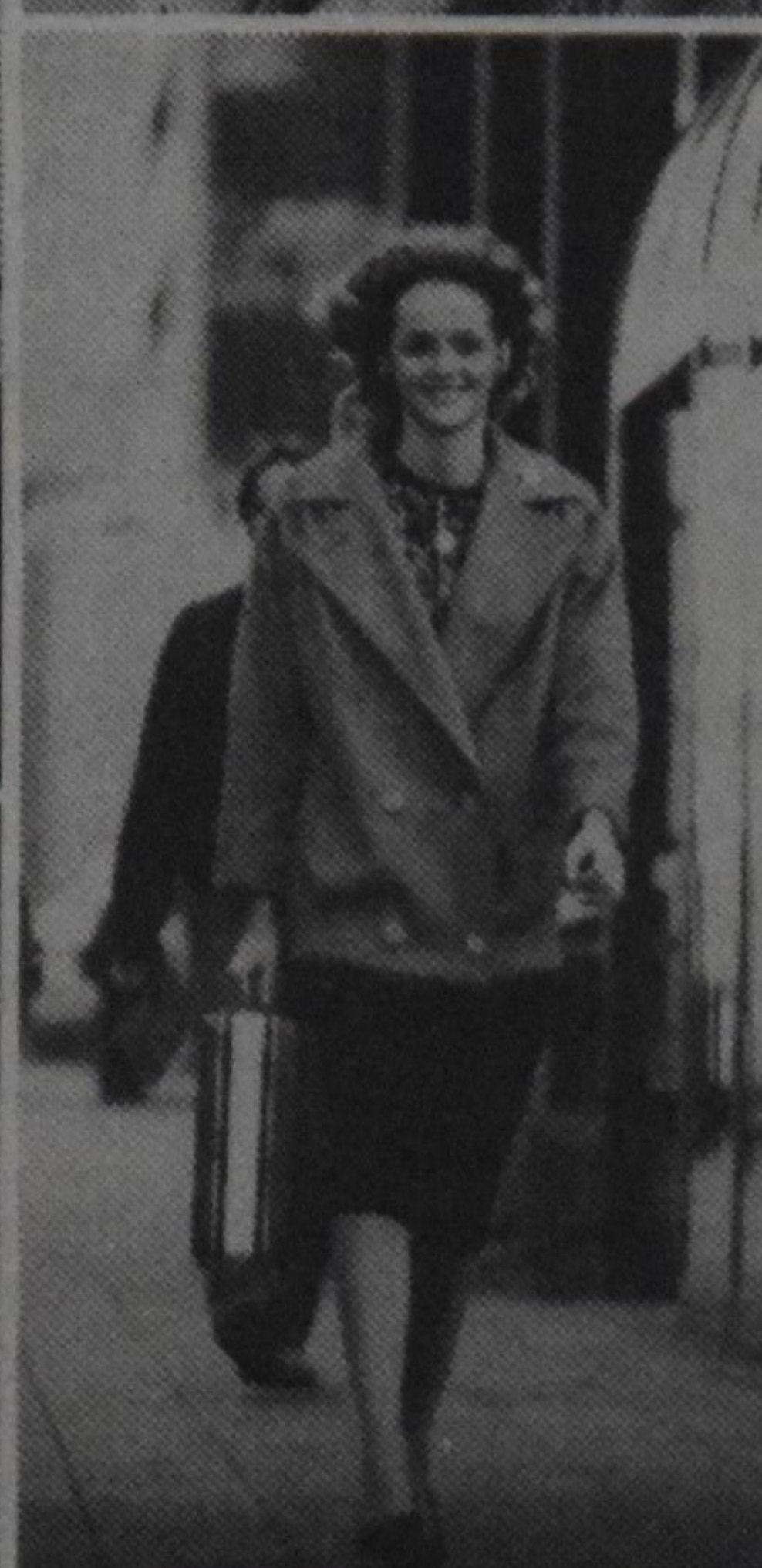
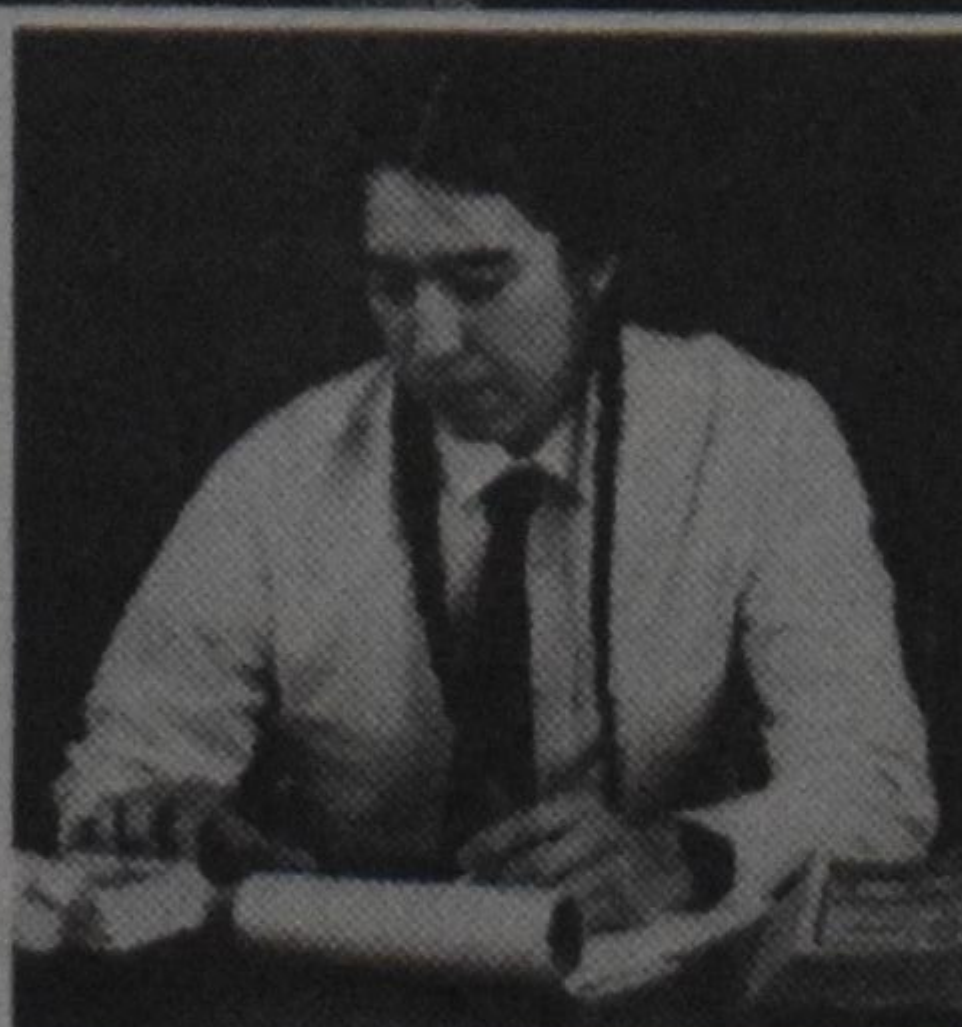
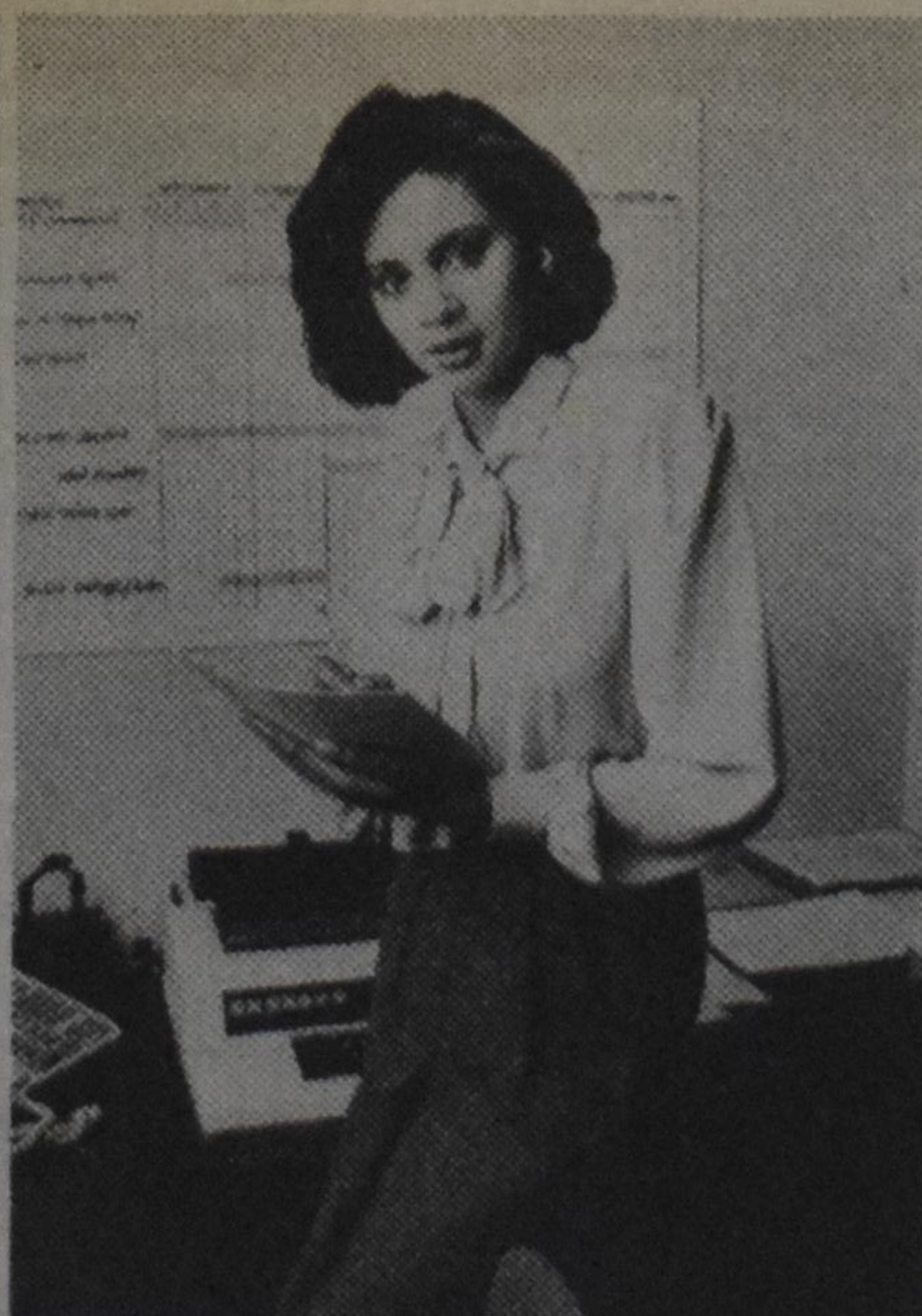
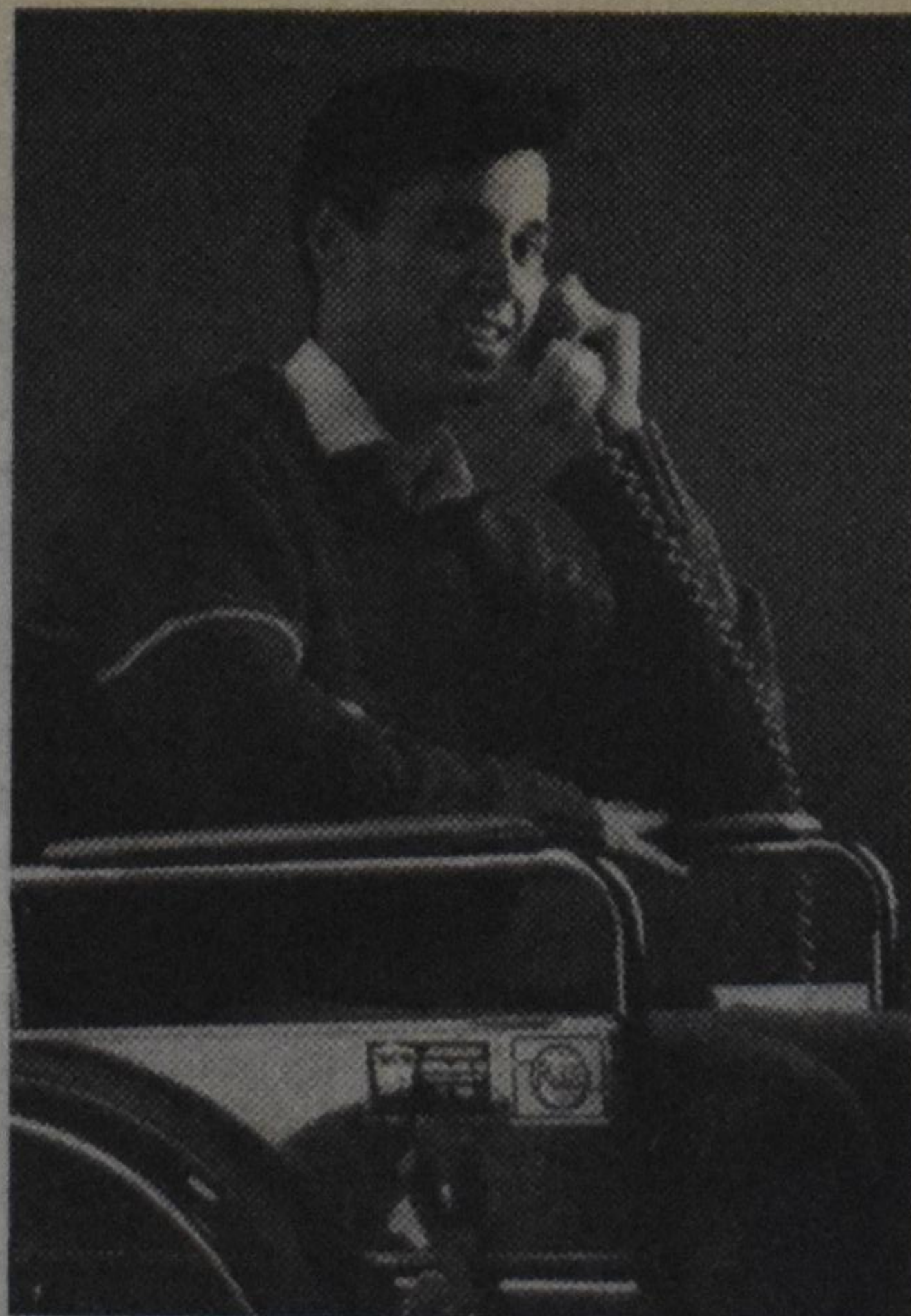
Voor het welzijn van onze christelijke scholen is de steun, de wijsheid, de ervaring en het geloof van de oudere generatie onmisbaar. Het welzijn van uw

plaatselijke school hangt mede van uw medewerking af.

Daarom — een dringend advies van een mede-oudere: blijf trouw in de school; en als u het hebt laten gaan de laatste jaren, pik de draad weer op en doe weer als voorheen. Een merkwaardig gunstig bijprodukt van uw activiteit is, dat u zich ineens weer een stuk jonger voelt. In het belang van de verbondsjeugd, maak u zelf weer beschikbaar. Ook als er een klusje te doen valt.

Syrt Wolters heeft een kapperszaak in het Empress Hotel in Victoria, B.C.

Geef een student de eerste grote kans.



Geef hen een baan deze zomer.

Studenten zorgen elke zomer voor een overvloed van talenten, kennis en vindingrijkheid, waar iedere werkgever gebruik van kan maken. Als werkgever zult u voordeel trekken van de energie en het enthousiasme welke studenten naar hun zomerwerk meebrengen. De studenten zullen op hun beurt ervaringen opdoen die zo waardevol zijn voor hun intreding in de werkgemeenschap.

Studenten zijn natuurlijk bereid elk beschikbaar soort werk te doen, maar, ideaal gesproken, willen ze graag werk

vinden dat verband houdt met hun studieterrein. Dit zal hun overgang van school naar werk gemakkelijker kunnen maken en zal hen helpen het vooroordeel van "geen ervaring/geen werk" te vermijden, wat ze anders kunnen ondergaan wanneer ze vast werk proberen te vinden. Het in dienst nemen van studenten is goed voor uw zaak. Voor elke baan die u kunt aanbieden is er wel een student die bereid is om te werken.



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Onder de streep

John Van Harmelen

Johannes Damascenus — dichter uit een vroegere eeuw

De Griekse Kerk beschouwt hem als haar laatste kerkvader. Hij leefde in de achtste eeuw, en werd heel oud. Als theoloog heeft hij veel geschreven. Een groot theologisch werk is van zijn hand. Het bestaat uit drie delen: een filosofisch compendium, theologische dwalingen, en als dogmatiek: het orthodoxe geloof. (Dr. L. Praamsma maakt bij dit woord orthodox de opmerking: "Orthodox betekent in dit verband wat in overeenstemming is met de leer van de Oost-christelijke kerk van de eerste zeven eeuwen, afgesloten in het dogmatisch werk van Johannes Damascenus." Zie: *De Kerk Van Alle Tijden*, deel II, blz. 386.)

Johannes en Cosmas

Het is mij in dit artikel echter

voornamelijk te doen om Johannes Damascenus, de dichter. Hij heeft zoveel gedaan voor de Griekse Hymnody. Johannes Damascenus was van een gegoede familie. Zijn vader was in dienst van de mohammedaanse Kaliph. Hij droeg een ambt dat Johannes later ook uitoefende als Christen terwijl de overheid niet-christelijk was.

In het gezin waartoe Johannes behoorde werd een monnik opgenomen. Zijn naam was Cosmas. Hij was erg muzikaal. Men noemde hem de melodist! Johannes en Cosmas beschouwden elkaar als broers. Ze studeerden samen, ze dichtten hymns en musicerden. Johannes was meer de dichter en Cosmas de musicus.

Hoewel Johannes eerst zijn taak zag in Damascus, kon u hem later met Cosmas in het convent Sabas vinden. Dat klooster was gelegen ten zuid-oosten van Jeruzalem, in de richting van de Dode Zee. Dat was een Eldorado voor poëten en musici. Iemand schreef: als u in de tuin van Sabas wandelt kunt u de monniken hymns horen zingen in hun moedertaal, Syrisch of Grieks.

In die tijd werd Johannes ook tot priester van Jeruzalem gewijd.

Johannes Damascenus wordt getekend als een vrome monnik die, voor hij trachtte een hymn te dichten, eerst diep nadacht over de geboorte van Christus, zijn sterven en zijn opstanding.

Canons voor hoog-tijdagen

In de Psalter Hymnal van de CRC vindt u een paar hymns die gedicht zijn door Johannes van Damaskus. No. 364 "The Day of Resurrection" (O dag van de verrijzenis) maar ook no. 362: "Come ye faithful" (Komt gij getrouwen). Allebei gemakkelijk te zingen. No. 364 heeft dezelfde melodie als no. 478: "From Ocean unto Ocean," en no. 484: "Lead on O King Eternal." De wijs, de melodie heet: Lancashire. (Henry Smart 1836). Er zijn echter ook andere wijzen. De Engelse vertaling staat meestal op naam van John Mason Neale (1862). De melodie is soms: Greenland (J.M. Haydn in B. Jacob's National Psalmody, 1819); soms: Rotterdam (Berthold of Tours 1875).

Johannes Damascenus schreef vooral Canons voor de hoogtijdagen van de kerk. Pasen was een hoogtijdag bij uitnemendheid. Het werd de koningin der feesten genoemd, en de canon werd de gouden canon genoemd en zo kwam op de Dag der Verrijzenis deze hymn als een belijdenis uit het hart om de kerkleden op te voeren tot de celebratie, de viering van deze grote vierdag van Christus. Men riep het elkander toe: De Heer is waarlijk opgestaan.

De canon was een bepaalde vorm van zingen in de liturgie. Er waren negen onderafdelingen. De ene leidde de aandacht van de kerkleden naar de volgende terwijl de laatste dan het hoogtepunt bereikte. Soms, zoals in de gouden canon, kwam dat hoogtepunt al eerder omdat Johannes nadruk wilde leggen

Christus is opgestaan

O dag van de verrijzenis,
de volken zijn verblijd,
Pasen des Heren, Pasen is 't,
nu Hij ons zelf geleidt,
ons leidt naar 't leven uit de dood
en naar de hemel heen
uit deze aarde en haar nood.
Hij leidt ons, Hij alleen.

O laat ons waarlijk zuiver zijn
dan zien wij hoe in 't licht,
zo stralend als de zonneshijn
Christus staat opgericht.
Dan horen w' als de dag aanbreekt
met bovenaardse gloed,
hoe Christus zelve tot ons spreekt
zeggende: weest gegroet.

De hemel heft het loflied aan,
de aarde is verblijd,
Christus de Heer is opgestaan
in al zijn majesteit.
De wereld die onzichtbaar is,
de wereld die men ziet,
begroeten de verrijzenis
en zingen 't zegelied.

Johannes Damascenus

op het feit van de opstanding, de vervulling van oude typen en figuren en profetien, en de weldaden die het bracht aan de mensheid. The Lord is risen! Vertel het overal!

En de mensen maar zingen

Er is iemand, Dean Stanley genoemd, die eens een beschrijving heeft gegeven van een zeer belangrijke kerkdienst, waar ook de koning en de koningin aanwezig waren, en waarin de hymn die we bespraken in het oude Grieks werd gezongen. Vrij vertaald komt de beschrijving neer op het volgende: Het is bijna twaalf uur. Nog even, dan begint het Paasfeest. De deuren van de kerk gaan al open. Een stoet van mensen komt door de geopende deuren naar buiten. Voorop gaat de aartsbisschop met de priesters. Dan komen de koning en de koningin. Zij verlaten de kerk om plaats te nemen op een podium dat speciaal gemaakt is voor deze gelegenheid. Iedereen kan nu van zijn staanplaats de aartsbisschop, de priesters, de koning en de koningin zien en meeleven met wat er gaat gebeuren. Een kanonschot vertelt dat het twaalf uur is geworden, de Paasdag is aangebroken. Dat is ook tevens het sein voor de aartsbisschop om een houten kruis op te heffen en met een luide stem duidelijk te zeggen: "Christus is opgestaan!" Onmiddellijk daarop roept de saamvergaderde gemeente als met één volle stem: "Christus is opgestaan! Christus is opgestaan!"

Waar haalde de aartsbisschop dat kruis vandaan? Dat kruis was op Goede Vrijdag in tegenwoordigheid van de gemeente begraven onder het grote altaar. Nu de

Paasmorgen begon, haalde de aartsbisschop het kruis van onder het altaar tevoorschijn, en riep: "Christus is opgestaan!"

Wat was het donker rondom het podium ... Plotseling kwam er licht in de duisternis van duizenden kaarsen die de gemeenteleden meegebracht hadden. Men wenste elkaar geluk met het bereiken van de Paaszondag, waarop het evangelie van het open graf de kerkleden moest vervullen met een blijdschap die alle verstand te boven gaat.

Hoor, de priesters beginnen te zingen: o dag van de verrijzenis de hemel heft het loflied aan, de aarde is verblijd, Christus de Heer is opgestaan in al zijn majesteit. De wereld die onzichtbaar is, en de wereld die men ziet: begroeten de verrijzenis en zingen 't zegelied. De gemeente wordt een groot koor, en ze zingen bij beurte: Inderdaad, Jezus Christus is opgestaan! en dan weer: O Dag der Verrijzenis! En alles in het Grieks.

Voor dat Canon-zingen heeft Johannes veel gedaan. Hij had ook nog een canon gemaakt voor de Thomas-Zondag, de eerste zondag na Pasen: O komt gij getrouwen verhef uw gezang vol van triomferende blijdschap. God heeft zijn volk Israël geleid van droefheid tot vreugde. En de mensen maar zingen, de éne canon na de andere, want het was Pasen, de dag der verrijzenis!

John Van Harmelen is emeritus predikant. Met zijn vrouw woont hij 's zomers in Caesarea, Ontario, en 's winters in Palmetto, Florida.

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De Commissieleden zijn: Mr. Gerald Parisien, voormalige burgemeester van de gemeente Cornwall en vroegere Voorzitter van de Vereniging van Gemeenten in Ontario, en Mrs. Anne Johnston, voormalige wethouder van de stad Toronto en vroegere stads-afgevaardigde in de Hoofdstedelijke Raad van Toronto.

De studie van de commissie zal zich richten op onderwerpen zoals:

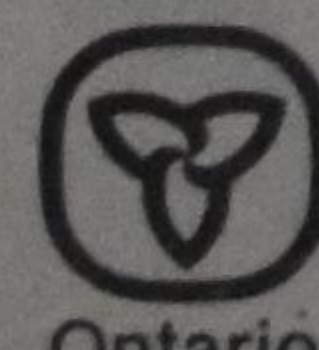
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De commissie zal aanbevelingen uitwerken, gebaseerd aan deze herziening, welke overwogen zullen worden door de Minister van Gemeentelijke Zaken.

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Van Halsema's Onthullingen

Herman de Jong

De Bron en de Taak (2)

Er was iets aan de hand met het vorige verhaal. De aandachtige lezer zal dat opgevallen zijn. Nadat ik het mediteren van Wim onder de loep nam, kwam ik zo eens over het Koninkrijk der Hemelen te denken. Toen ging ik wat boekjes nasnuffelen en zo kwam ik bij de Schetsenbundel 1948 van de Gereformeerde Jongelingsbond terecht. Daarin stond een prachtige schets over het Koninkrijk van Jezus. Mooier kon ik het niet zeggen.

Ik heb die schets daarom dan ook haast woord voor woord overgenomen. Dat noemt men plagiaat. Er stond geen copyright waarschuwing voorin die schetsenbundel. Men was zich er zeker al van bewust dat hele scharen jongelingen de tekst van de schetsen met kruiwagens vol in hun inleidingen kruiden. Niemand merkte het immers? De kordate jongelingen die aandachtig naar zo'n inleiding luisterden hadden toch immers geen voorstudie gemaakt?

Toch we kwamen heel wat aan de weet door die inleidingen over Kerk, Staat en Maatschappij over het Koninkrijk Gods! Die kennis vormde de basis van ons gereformeerd denkpatroon. Jammer dat weinig mannen in Nederland en Canada voortborduurd op die basis-kennis. Waar toch zijn uw mannenverenigingen? Ja maar ... je komt in de kerkeraad te zitten, hè! Ik stel me voor dat de dames met hun vrouwenverenigingen heel wat meer in hun mars hebben dan wij mannen. Jammer toch dat ze in de praktijk van het kerkelijke leven niet wat meer aan het woord komen

Ik wilde nog even doorgaan over de rijke bron van het Koninkrijk der Hemelen. We zagen dat de Here Jezus met dat Rijk een rijk van vergeving, gerechtigheid, eeuwig leven bedoelde. Het is eerst een rijk van geestelijke goederen. Het is gericht op het *hele* innerlijke wezen van de mens. Het geloof is niet alleen een zeker 'weten en kennen,' maar ook hebben we de Heer 'hart' elijk lief. Het Koninkrijk der Hemelen heeft betrekking op al onze functies. Onze geloofservaring is emotioneel. David huppelde voor de ark. Jezus weende bij het graf van Lazarus. Kan men het lijdensverhaal lezen zonder dat er tranen achter uw ogen branden en uw stem trilt van

ontroering? Zet u niet uw stem uit als u zingt: "Dan gaan wij op tot Gods altaren?"

Vele huwelijken verdorren omdat echtparen geen weg weten met hun gevoel, hun emotie. Margriet heeft zo vaak tegen me gezegd: "Nu wilde ik zo graag dat je eens even je arm om mij heen sloeg ... Jan, zie je dan niet dat ik dat zo nodig heb?" Waarom heb ik dat vroeger toch zo moeilijk gevonden? Was het misschien dat ik bang voor mijn eigen gevoelens was? M'n innerlijk niet bloot wilde leggen?

Wat leven wij westerlingen toch vaak een 'half' leven! Wat is ons denken, ons denkpatroon, vaak verstrikt in traditie, wetmatige dogmatiek (ja, ook dat) in een materialisme waarin we alleen maar onze hersenen behoeven te gebruiken en de eenzijdige scholing die zo zeer de nadruk legt op kennis.

Wat is er een gebrek aan beeldingskracht, fantasie, esthetische ontroering in ons gejaagde leven. We lopen zoveel schoons, dat God ons in zijn genade nog liet, met gesloten ogen voorbij. We zijn eigenlijk maar 'half' mens! Ik dacht dat de Christelijke scholen hier een zeer grote taak hebben.

Wim zei: Vader, nu moet U de gelijkenissen over het Koninkrijk der Hemelen eens bestuderen, want daar zit veel meer in dan wat wij er gewoonlijk uithalen. Dus Pa nog maar weer de Bijbel en verduidelijkende boekjes na snuffelen.

Het is opvallend dat Jezus zijn leeraarschap niet begon met gelijkenissen, maar met een meer rechtstreekse leerwijze en het verrichten van wonderen. In de groots opgezette bergrede trekt Hij fel van leer tegen de dwalingen der Farizeeën. Voor hen was het dienen van God verzilt in het houden van eindeloze wetten en wetjes. In de bergrede legt Jezus als het ware het fundament van het Nieuwe Verbond. "Plichtwet" verandert in "Liefdeswet." Vervolgens openbaarde Jezus het Nieuwe Rijk door de wonderen die Hij verrichtte. De Joden wisten van de wonderen in de oude bedeling. Wat Jezus deed was dus niet iets nieuws. De Joden begrepen er wel iets van want ze riepen uit: "Een groot Profeet is onder ons opgestaan en God heeft zijn

volk bezocht!" Maar ze bekeren zich niet!

Wat was er toch aan de hand met dat volk? Ik dacht dat een groot gedeelte van hen zo verstrikt was geraakt in de navorsende denk techniek der Farizeeën dat ze de eenvoudige, op het hart gerichte, leer van de Heiland te simplistisch vonden. Op de manier van: maar zo kom je er toch niet? De rest van het volk had zich onverschillig afgewend van de wetten die hen werden voorgelegd door de Schriftgeleerden. Je komt er toch nooit! Laat maar waaien! En nu weer die nieuwe Rabbi. Wel luisterden ze naar de Man die zo geheel ANDERS sprak dan de Farizeeën; ze verbaasden zich over zijn leer, maar toch ging er in hun onverschillige harten geen licht op.

Het is dan dat Jezus gebruik gaat maken van de gelijkenissen. Matteüs 13 is het keerpunt. Hij spreekt tot hen in gelijkenissen omdat ze ziende (de wonderen) niet zien, en horende (zijn rechtstreekse leerwijze) niet horen of

begrijpen.

Nu hadden de Oosterse volkeren toch al een broertje dood aan rechtlijnige predicates. Ze vonden het wel zo spannend om langs een omweg de waarheid te ontdekken. In de kist graaien en een schat opduiken! Een sleepnet ophalen en spannend toekijken wat er wel inzit! Je beeldingskracht en fantasie, je gevoel laten werken en zo het verstand een duw in de goede richting geven. Op het puntje van je stoel gaan zitten, en dan ineens: Hà hà, zo zit dat dus!

Jezus haakt in op die 'ha, ha' ervaring! Hij schakelt alle menselijke functies in, om door het Koninkrijk der Hemelen alle functies te vernieuwen. Iedere schriftgeleerde, die een discipel geworden is van het Koninkrijk der Hemelen, moet gelijk zijn aan een heer des huizes, die uit zijn voorraad nieuwe en oude dingen te voorschijn brengt (Matt. 13:52). Het oude blijft! De traditie, de wet! Maar het nieuwe staat vooraan: de

liefdeswet, waarin het hart, het gevoel, de emotie een belangrijke rol moet vervullen.

Lach nu maar, schrei nu maar, zet uit de kelen, huppel het kerkpad op! De Koning is daar! Uw Koning is met u!

Toen Koningin Wilhelmina na de oorlog in Zeeland voet aan wal zette, dansten zelfs de Zwarte Kerk ouderlingen door de straten! Zo ontmoet men de Vredesvorst!

En zo wil onze Heer door zijn Koninkrijk de "hele mens" vernieuwen. Als wij nu zo die 'wholeness' bezitten, dan gaat het met onze horizontale verhoudingen ook wat gemakkelijker. Ons huwelijksleven zal er de vrucht van dragen. Onze inkonsekvente onverdraagzaamheid verandert in beter begrijpen. Onze harten openen zich op voor de medemens!

Ineens zien we alle heerlijke perspectieven van het Koninkrijk Gods! Want ... we hebben ons het Koninkrijk der Hemelen eigen gemaakt! Een Taak wacht ons! Welke taak?

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Books

Theology

Diversity in questions and answers

Church and Nation: Theological Conference Papers. Grand Rapids, Mich.: Reformed Ecumenical Synod. \$2.50 U.S. Reviewed by Rev. Johan D. Tangelder, Strathroy, Ontario.

This booklet contains papers given at the Theological Conference of the Reformed Ecumenical Synod held in 1980 in Nimes, France. They all focus on the relation of church and state. The conferees were from all over the world. Pertinent questions were discussed. For instance, how do Christians address the state? Must Christians always obey the government, or may they disobey those in authority when their conscience compels them? Do Christians have a political responsibility? Since the authors are from different nations and backgrounds, the approach to the subject matter is, of course, diverse. Some papers are excellent. I particularly like the contribution, "Toward a Biblical View of Human Rights" by Marinus Wiechers of South Africa. Recommended reading for our church leaders and teachers.

Home schooling

"Aggressively pro home-schooling"

Home Education and Constitutional Liberties, by John Whitehead and Wendell Bird. Westchester, Ill: Crossway Books, Illinois, 1984. Softcover, 143 pp., \$4.95. Reviewed by Barbara Hudspith, Dundas, Ont.

Written by two attorneys, this book is aggressively pro home-schooling. While the authors do not spend a lot of time arguing the benefits, they do devote themselves to informing the public of their legal and constitutional rights as parents.

An American work from cover to cover, it might still be of benefit to the Canadian home-schooler because it lays out in simple, readable language the various legal angles and cites numerous examples of court cases that have been both won and lost over this issue. A good reference book for anyone caught in a struggle with the courts or contemplating home education. It includes a pertinent reading list and organizations and programs available to parents. The Canadian addresses are out of date, however!

NIEUW! NU GEGARANDEERD TOT 31 MAART!

"Wanneer komt de KLM uit met de allerlaagste zomertarieven?"

"Vorige week, en ze garanderen ze!"

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In voorbereiding op de introductie van de rechtstreekse KLM vluchten naar Amsterdam, op 2 April, biedt de KLM u nu vier garanties die u in staat stellen uw zomerreis naar Nederland te reserveren tegen de beste KLM tarieven die er deze zomer zullen zijn!

Garantie no. 1: Zolang u maar vóór 31 maart boekt, betaalt u een van de bijzonder lage tarieven die de KLM net heeft aangekondigd. Zie de lijst hierboven.

Garantie no. 2: De KLM zal deze zomer, zoals altijd, de laagste tarieven aanbieden van welke 'scheduled' luchtvaartmaatschappij dan ook.

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Er zal ongetwijfeld een grote vraag zijn naar deze bijzonder voordelige tarieven, want met zulke prachtige garanties loopt niemand ook maar één enkel risico! Maak uw reserveringen dan ook zo gauw mogelijk om de beste keuze van data en vluchten te hebben.

Voorwaarden

U betaalt uw reisagent \$100 per persoon wanneer u uw reserveringen maakt. De rest, indien u wilt, later, maar tenminste 3 weken voor uw vertrek. U moet wel reizen op de data en vluchten waar u op geboekt hebt, anders betaalt u 'annuleringskosten' van \$100. U kunt zich bij uw reisagent verzekeren tegen het risico dat u wegens ziekte uw reisdata zou moeten veranderen. U kunt een maximum van 2 maanden in Nederland blijven (minimum 1 week).

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